ས་བཅུ་པ།

The Ten Bhūmis

Daśabhūmika

Translated into Tibetan by
Yeshé Dé · Jinamitra · Surendrabodhi

ཤིན་ཏུ་རྒྱས་པ་ཆེན་པོའི་མདོ་སངས་རྒྱས་ཕལ་པོ་ཆེཞེས་བྱ་བ་ལས་ས་བཅུ་པའི་ལེའུ།

shin tu rgyas pa chen po'i mdo sangs rgyas phal po che zhes bya ba las sa bcu pa'i le'u

The Ten Bhūmis Chapter from the Mahāvaipulya Sūtra "A Multitude of Buddhas"

Buddhāvataṃsakanāmamahāvaipulyasūtrāt daśabhūmikaḥ paṭalaḥ

Toh 44-31
Degé Kangyur vol. 36 (phal chen, kha), folios 166.a–283.a

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SUMMARY

s.1 After his attainment of buddhahood, the Buddha Śākyamuni is present in many locations simultaneously. *The Ten Bhūmis* takes place two weeks after his enlightenment, while he is sitting silently in meditation in the central palace in the highest paradise of the desire realm. Countless bodhisattvas have assembled there. Through the power of the Buddha, the bodhisattva Vajragarbha enters samādhi and is blessed by countless buddhas, also named Vajragarbha, to give a Dharma teaching to the bodhisattvas. In response to the questions of the bodhisattva Vimukticandra, Vajragarbha describes successively the ten bhūmis of a bodhisattva. Countless bodhisattvas arrive and report that this same event is occurring simultaneously in the highest paradises of all other worlds. The Buddha is pleased by Vajragarbha's teaching.

ac.

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ac.1 Translated from the Tibetan, with reference to the Sanskrit, by Peter Alan Roberts. The Tibetan reviewer was Tulku Yeshi. Emily Bower was the project manager and editor.

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i.

INTRODUCTION 1

· *A Multitude of Buddhas* ·

i.1 *The Ten Bhūmis* is chapter 31 in the 45-chapter Tibetan version of *A Multitude of Buddhas* (*Buddhāvataṃsaka*).[1] This is often referred to by its shortened Sanskrit title, *Avataṃsaka*, and has been translated from the Chinese by Thomas Cleary as *The Flower Ornament Scripture*. *The Ten Bhūmis* is one of the most important chapters in *A Multitude of Buddhas* because its presentation of the ten bhūmis has become the standard presentation in Mahāyāna Buddhism of a bodhisattva's progress toward buddhahood.

i.2 During the course of *A Multitude of Buddhas*, we find that the Buddha Śākyamuni who lived in our world is just one of countless manifestations of the Buddha Vairocana. Śākyamuni is even referred to as the Buddha Vairocana. Moreover, Śākyamuni is simultaneously present in various locations in our universe—at the Bodhi tree, in the Trāyastriṃśa paradise of Śakra on the summit of Sumeru, in the Yāma and Tuṣita paradises high above Sumeru, and in the highest paradise in the realm of desire—the Para-nirmitavaśavartin paradise. Not only is he said to be simultaneously present in all those locations in our world, but he also has similar simultaneous presences in countless other worlds. All these appearances of Śākyamuni, and the gathering of the vast assemblies whom they teach, are the result of prayers he made while he was the Buddha Vairocana. In fact, according to *A Multitude of Buddhas*, Vairocana is even the source of all buddhas everywhere, and all the bodhisattvas listening to their teachings were pupils of Vairocana in the past.

i.3 This depiction of Śākyamuni as an emanation of Vairocana has its precedent in a sūtra that was never translated into Tibetan: the *Brahmajāla-sūtra*, which introduces the Buddha Vairocana as the source of ten billion Śākyamunis simultaneously existing in various worlds.[2] The Buddha

Vairocana would also later become the central buddha in such tantric traditions as Shingon Buddhism of Japan, which is based particularly on the *Vairocanābhisambodhi Tantra*.[3]

i.4 Almost all the sūtras that make up *A Multitude of Buddhas* are set in the time when the Buddha Śākyamuni was still remaining silent following his enlightenment and had not yet taught. He is therefore a silent presence in all these different locations. As he does not speak, the teachings are given in his presence by such bodhisattvas as Mañjuśrī and Samantabhadra. An exception to this is the final chapter, the well-known *Gaṇḍavyūha Sūtra*, which takes place later in the Buddha's life at the Jetavana Monastery in Śrāvastī. However, even in that sūtra the Buddha enters a state of meditation, and the teachings are given by others, primarily in South India, far from the physical location of Śākyamuni.

· Overview of *The Ten Bhūmis* ·

i.5 *The Ten Bhūmis* states that the discourse is taking place during the second week after the Buddha's enlightenment, and that the teachings occur in the palace of Vaśavartin, the lord of the deities in the Paranirmitavaśavartin paradise. The assembly is composed of the deities dwelling in that paradise, together with bodhisattvas from countless worlds. The teaching is given by the bodhisattva Vajragarbha in response to questions from the bodhisattva Vimukticandra, who is the only bodhisattva listed in the introduction whose name does not end in *garbha*.

i.6 Vajragarbha appears among the lists of bodhisattvas present in other Kangyur texts and is the interlocutor in such sūtras as the *Ghanavyūha*[4] and the *Daśacakrakṣitigarbhasūtra*.[5] In particular, he is the Buddha's interlocutor in the *Hevajra Tantra*.[6]

i.7 The ten bhūmis are one of the groups of ten that are a frequent motif in *A Multitude of Buddhas*. For example, these teachings are said to occur within the Buddha Vairocana's realm of activity, which is composed of ten vast universes. Several of its individual sūtras also present a set of ten qualities as their principal subjects: for example, the titles of chapters 15, 26, 27, 30, 31, 33, 34, 35, and 40 are respectively ten *vihāras* ("abodes"), ten practices, ten treasures, ten bhūmis, ten samādhis, ten clairvoyances, ten kinds of patience, and ten *kāyas* ("bodies") of the Buddha. Within *The Ten Bhūmis* itself, each of the ten bhūmis is described through successive lists of ten qualities. The Perfection of Wisdom sūtras, the earliest of which were compiled earlier than *The Ten Bhūmis*, teach just six perfections of generosity, correct conduct, patience, diligence, meditation, and wisdom. *The Ten Bhūmis*, however, in accord with *A Multitude of Buddhas*' emphasis on groups of ten, and in

correlation with the ten bhūmis, contains the first appearance in Mahāyāna texts of the ten perfections, adding the four perfections of skillful method, prayer, strength, and knowledge.

· The Doctrine of the Ten Bhūmis ·

i.8 The word *bhūmi* can mean "ground," "level," "stage," and so on, but as the term *ten bhūmis* has become familiar to a Buddhist readership, the Sanskrit term has been retained rather than privileging one of the English translations.

i.9 The sūtras of the pre-Mahāyāna Buddhist traditions had already described distinct stages of spiritual development, primarily those of stream entrant, once-returner, non-returner, and arhat. A stream entrant will attain nirvāṇa within seven (or fourteen) lifetimes. A once-returner will only be reborn in the desire realm once more. A non-returner will be reborn in the Śuddhāvāsa paradises in the form realm and attain nirvāṇa there. Finally, the arhat will enter nirvāṇa upon death. Moreover, there are the progressive stages of the four dhyānas, which, although often referred to, are not considered to lead on their own to liberation from saṃsāra. Additionally, there are the five paths of accumulation, juncture, insight, meditation, and the stage of no-more-training, which, as we will see below, were adapted by the Mahāyāna tradition.

i.10 The Perfection of Wisdom sūtras presented two alternative descriptions of the stages of spiritual development: seven bhūmis and thirteen vihāras, which are correlated in subsequent commentarial works including the *Bodhisattvabhūmi*.[7] *A Multitude of Buddhas*, however, teaches ten bhūmis as in the chapter translated here, and ten vihāras in the twentieth chapter, *The Ten Abodes of Bodhisattvas*.[8]

i.11 The Mahāyāna commentarial tradition adapted and developed the earlier teaching of the five paths mentioned above, and these became as widely established as the teaching of the ten bhūmis. The five paths have been correlated with the ten bhūmis: the first two precede the first bhūmi, and the third is equivalent to the first bhūmi, the fourth to the other nine bhūmis, and the fifth to buddhahood.

· Influence of *The Ten Bhūmis* ·

i.12 There are other sūtras that specifically list these ten bhūmis, indicating the direct influence of *The Ten Bhūmis*, such as the *Samādhirājasūtra*,[9] *Saṃdhinirmocana*,[10] *Ratnamegha*,[11] *Ghanavyūha*, and *Dharmasaṃgītisūtra*.[12] Perhaps the earliest commentarial witness to the influence of *The Ten Bhūmis* is the

Ratnāvalī of Nāgārjuna.[13] Other early Mahāyāna sūtras and commentaries show no such influence from *The Ten Bhūmis*. The *Laṅkāvatārasūtra*,[14] for example, only mentions seven bhūmis. Similarly, in the commentarial tradition, one finds that in the *Bodhisattvabhūmi*, which is the fifteenth section of the *Yogācārabhūmi*, only the seven bhūmis and the thirteen vihāras are taught. The authorship of the *Yogācārabhūmi* is attributed in China to Maitreyanātha and in Tibet to his successor, Asaṅga. However, it is probably a compilation from various authors. In contrast, in the *Mahāyānasūtrālaṃkāra*,[15] which is also attributed to Maitreyanātha, the ten bhūmis are specifically presented.

i.13 The principal commentary to *The Ten Bhūmis* was written in the fourth century by Asaṅga's successor and half-brother, Vasubandhu.[16] That commentary was itself the subject of a commentary by Sūryasiddha,[17] who claims that the meaning of the sūtra was revealed solely to Asaṅga, who subsequently transmitted it only to Vasubandhu. These texts do not concern themselves with the introductory section of the sūtra, but a commentary on the introduction was written in the eighth century by Śākyabodhi.[18]

i.14 The ten bhūmis are found in many important later Indian Buddhist texts, such as Candrakīrti's seventh-century *Madhyamakāvatāra*,[19] and they became a central part in the presentation of the higher stages of the path in Tibet, featuring prominently in *lamrim* ("stages of the path") texts.

· The Translation of *The Ten Bhūmis* into Chinese and Tibetan ·

i.15 *The Ten Bhūmis* first existed as an independent sūtra. Dharmarakṣa from Dunhuang translated this and other sūtras that are chapters in *A Multitude of Buddhas* into Chinese in the third century CE. The first commentary on it in Chinese had already been composed by 394 CE. In India, Vasubandhu composed his commentary on the sūtra in its independent form, and the sūtra still exists as an independent sūtra in Sanskrit manuscripts.

i.16 In the early fifth century, *The Ten Bhūmis* was translated a second time into Chinese under the direction of the Indian Buddhabhadra (359–429 CE), but this time as a chapter in *A Multitude of Buddhas*, which in that version was composed of thirty-four sūtras. The translation was completed in 420 CE from a manuscript that had been brought in 392 by Chi Faling from the Buddhist kingdom of Yengchen in Xinjiang, where the sūtra was considered one of the kingdom's treasures.

i.17 According to Chinese legend, *A Multitude of Buddhas* was preserved in three versions by a nāga king in his realm. The longest had verses as numerous as the atoms in thirteen universes. The middle length version had 1,200 chapters with 498,800 verses, and the shortest form had 48 chapters

and 100,000 verses. Nāgārjuna then went to the nāga realm and brought back the shortest version to the human world. However, there is no version of the sūtra in 100,000 verses and 48 chapters.

i.18 Paramārtha (499–569) was an Indian monk who came to China in the sixth century and translated Buddhist texts into Chinese. In his writings he states that *A Multitude of Buddhas* was also called the *Bodhisattvapiṭaka*. Copies of this sūtra in the Dunhuang caves do indeed bear the title *Bodhisattvapiṭaka Buddhāvataṃsaka*.

i.19 Queen Wu (690–704) of the Tang dynasty, on hearing that there was a version of *A Multitude of Buddhas* in Khotan that was longer than that of the previous Chinese translations, sponsored its translation under the direction of the Khotanese Śikṣānanda (652–710). It was completed in 699, with the queen supplying a preface and titles. This version was composed of thirty-nine sūtras with *The Ten Bhūmis* as its twenty-sixth sūtra or chapter. It was this seventh-century version of *A Multitude of Buddhas* that became the basis for the Huayan School of Chinese Buddhism, *huayan* being the Chinese translation of *avataṃsaka* as "flower garland." In the ninth century, Śīladharma made a new translation in China of *The Ten Bhūmis*.

i.20 *A Multitude of Buddhas* was translated into Tibetan in the early ninth century. The Tibetan version, even longer than the Chinese, is composed of forty-five sūtras with *The Ten Bhūmis* as its thirty-first sūtra, or chapter.

i.21 In the Chinese version of *A Multitude of Buddhas*, *The Ten Bhūmis* retains the traditional beginning of a sūtra: "Thus did I hear…" and so on. However, the version translated into Tibetan was further adapted into being a chapter in a longer work by omitting the traditional opening and by transferring a part of its introduction to its conclusion. Therefore, the Tibetan version of this sūtra begins abruptly.

· The Sanskrit Versions ·

i.22 The Sanskrit text referred to for this translation is based on Johannes Rahder's 1926 edition of the prose passages, which was itself based on two manuscripts from the Bibliothèque nationale in Paris, two manuscripts from Cambridge University Library, one manuscript from the Royal Asiatic Society in London, one manuscript from the Asiatic Society of Bengal in Calcutta, and one manuscript from the Royal Library in Nepal. For the verses, the Sanskrit referred to is a 1931 edition, which is an amalgamation of Rahder's work with Shinryu Susa's edition based on one manuscript from the Imperial University Library in Kyoto and another from the Imperial University Library in Tokyo.

i.23 The Sanskrit version of *The Ten Bhūmis* is written with numerous nonclassical Buddhist Hybrid Sanskrit (BHS) features and vocabulary. In particular, the verses are written in a form of Buddhist Hybrid Sanskrit that has stronger Prakrit features. They favor the *-u* ending for the nominative case, where it would be *-a* in Sanskrit, *-e* in the ancient northeastern dialect, and *-o* in that of the northwest (and its continuation in Pali). It is sometimes the case that the verses of a sūtra are older than the prose sections that accompany them. In Sūryasiddha's commentary, he even mentions the view of some scholars that the verses had been corrupted in form and meaning.[20] The difference between the Sanskrit used in the verses and prose sections is not evident in either the Tibetan or this English translation.

· The Translation into Tibetan ·

i.24 *The Ten Bhūmis* is the thirty-first chapter in the Tibetan version of *A Multitude of Buddhas* and is located in the second of the four Kangyur *Multitude of Buddhas* volumes. It comprises fascicles 13–21 of the original 115 bundles that constitute the entire sūtra in the Sanskrit manuscript. *A Multitude of Buddhas* was translated into Tibetan by Yeshé Dé, Jinamitra, and Surendrabodhi during the reign of King Ralpachen (r. 815–36). The former two translators had been working at Samyé Monastery since the reign of King Trisong Detsen (r. 742–98), but Surendrabodhi came to Tibet only after King Ralpachen came to the throne. Therefore, this translation was made sometime between 815 and 836.

i.25 In addition to the translation of the sūtra in the Kangyur, most of the sūtra, but not its verses or introduction, appears in Vasubandhu's *Commentary on the Sūtra of the Ten Bhūmis*, in which each passage is followed by an explanation. Vasubandhu's commentary was presumably translated into Tibetan at some time following the translation of the sūtra. The translators of the commentary were Yeshé Dé, Kawa Paltsek, Prajñāvarman, and Mañjuśrīgarbha. Even though Yeshé Dé was involved in translating both the sūtra and the commentary, the translation in the commentary is of a better quality than that in the Kangyur, which does not appear to have been revised in the light of the translation of the commentary. There are some passages in the translation of the commentary that repeat the Kangyur version word for word, but the majority of the translation differs and is more accurate. The witness of the Sanskrit manuscripts, together with the contents of the Chinese translation, verify that the version in the translation of the commentary is more accurate and preserves certain phrases, or sometimes even entire sentences, that are missing in the Kangyur version, either as a result of omissions in a Sanskrit manuscript that was used as a source or

through errors made during the centuries when the translation was preserved only in handwritten copies. This translation into English has been made by generally favoring the version translated within the commentary, with any dissimilarities from the Kangyur version annotated.

i.26 Accompanying Yeshé Dé as translator of the commentary was Kawa Paltsek. He had been among the first group to take monastic ordination in the 770s when he was a young man, but he was still active during Ralpachen's reign and worked with Dānaśīla, who came to Tibet after 815. Another co-translator of the commentary was Prajñāvarman. He was a Bengali who had come to Tibet during Trisong Detsen's reign and was a prolific translator of Sanskrit texts into Tibetan. He also authored Sanskrit works that were translated into Tibetan and are contained in the Tengyur. The co-translator Mañjuśrīgarbha is a lesser-known figure; he is recorded as being involved in only three translations, two of which are the two commentaries on *The Ten Bhūmis*.

i.27 Sūryasiddha, who wrote the second commentary, *A Commentary on the Commentary on the Sūtra of the Ten Bhūmis*, is an otherwise unknown author who lived sometime between the fourth and ninth centuries. This commentary was translated by three of the translators of the Vasubandhu commentary: Prajñāvarman, Kawa Paltsek, and Mañjuśrīgarbha. Yeshé Dé is noticeable by his absence, and Kawa Paltsek has taken over his role of chief editor. It is possible, but by no means certain, that this dates to a time after Yeshé Dé's passing, which occurred during Ralpachen's reign. Yeshé Dé's funerary stūpa is in the environs of Samyé Monastery, where he had spent so many years working on translations. When passages from Vasubandhu's commentary were found verbatim in Sūryasiddha's commentary, the translators simply repeated the earlier translation they had made with Yeshé Dé.

i.28 The introductory section of the sūtra was not commented upon in either of those two commentaries, but the eighth-century Yogatantra master Śākyabodhi filled this commentarial gap with his *A Commentary on the Introduction to the Sūtra of the Ten Bhūmis*, which was translated into Tibetan by Kawa Paltsek and Prajñāvarman and was a useful reference for this translation.

· Notes on the Translation ·

i.29 We have translated the title *Buddhāvataṃsaka* as *A Multitude of Buddhas*. The title *avataṃsaka* is derived from *avataṃsa*. In Classical Sanskrit, *avataṃsa* describes a garland or any circular ornamentation. For example, *karṇāvataṃsa* (ear *avataṃsa*) means "earring." One Tibetan translation of *buddhāvataṃsaka* is

"the Buddha's earring" (*sangs rgyas kyi snyan gyi gong rgyan*). A *kusumāvataṃsa* (flower *avataṃsa*) is a flower garland that is worn by a person, hence another Tibetan translation of *buddhāvataṃsaka* is "the Buddha's garland," using an obscure archaic word with various spellings (*rmad ga chad*, *rma ga chad*, or *rmag chad*). Thomas Cleary, translating into English from the Chinese *Huayan*, calls it *Flower Ornament*. However, in Buddhist Hybrid Sanskrit, *avataṃsaka* means "a great number," "a multitude," or "a collection." Therefore, we have the Tibetan version of the title as *A Multitude of Buddhas* (*sangs rgyas phal po che*). *phal po che* is used elsewhere in the Kangyur to translate Classical Sanskrit words meaning "multitude," such as *nicaya*; or, for example, *mahat janakāya* ("a great assembly of beings") is translated as *skye bo phal po che*. Although *sangs rgyas phal po che* is the title given to the sūtra in all Kangyurs, some Kangyurs, such as Degé, Urga, and the Comparative Edition (*dpe bsdur ma*), which is based on Degé, have the title *The Mahāvaipulya Sūtra Entitled Buddha Garlands* (*sangs rgyas rma ga chad*) at the conclusion of each fascicle. Perhaps this is the residue of an initial translation, before the title was revised. The *Mahāvyutpatti* dictionary, compiled by those engaged in the translation of this sūtra, gives *phal po che* for *avataṃsaka*, and neither *rma ga chad* nor its variant forms appear anywhere in that dictionary. This variant title *rma ga chad* is not found in the conclusion of the chapters in the Lhasa, Stok Palace, Narthang, Lithang, and Shelkar Kangyurs. This translation follows the example of those Kangyurs.

i.30 Whatever the original intended meaning of the title, the Tibetan translation as *phal po che* ("multitude") is not inappropriate, as *A Multitude of Buddhas* depicts a multitude of buddhas, including a multitude of Śākyamunis that are all emanations of the Buddha Vairocana.

i.31 The sūtra is divided into ten bhūmis, and within each bhūmi there are sets of ten qualities. This has been made evident by the insertion of numbers, as otherwise it might escape attention.

i.32 The Tibetan translators appear to have either made unusual choices in the interpretation of the verses in particular, or they may have been using a manuscript with unusual variants. They occasionally translated the same Sanskrit word differently and translated different Sanskrit words with the same Tibetan word. For example, in one passage that in the English translation forms one paragraph, the Tibetan word *gnas* was used to translate *ālaya*, *niketa*, and the suffix *-ka*. This has caused certain passages in Tibetan to be comparatively obscure, as the specificity of the Sanskrit has been lost.

i.33 For this translation, when the Sanskrit words in the prose and accompanying verses correspond, then the English has also been made to match, which the Tibetan translation did not always do.

i.34 The use of numbers is unusual in the sūtra. *Niyuta* and *koṭi*, "a million" and "ten million" respectively, are usually translated as *sa ya* and *bye ba*. However, *niyuta* or *nayuta* in BHS can also mean "a hundred thousand million," which is translated into Tibetan as *khrag khrig*. The Tibetan translation of the sūtra, however, translates *niyuta* as "ten million" (*bye ba*) and *koṭi* as "a hundred thousand million" (*khrag khrig*).

i.35 There are certain Sanskrit terms translated by words that have a generally known meaning in Tibetan that does not match their context in this sūtra. For example, *pratibha* here means "brilliance of mind" or "eloquence," but it is translated as *spobs pa*. While the Tibetan definitions of this word include *shes rab* ("wisdom") and *smra nus* ("ability to speak," "eloquence"), this word is primarily defined and known as meaning "confidence," but this is not the intended meaning here. *Adhiṣṭhāna* is used in the sūtra to mean "a basis" or "support," as in the *Mahāvyutpatti* dictionary's *gzhi* or *rten*. The Tibetan translation uses *byin rlabs* ("blessing"). *Abhiṣekha* (literally "sprinkling") was translated into Tibetan as *dbang skur*. Both the Sanskrit and Tibetan are known in the West as referring to "empowerment" or "initiation" in the context of tantra, but in this sūtra, as elsewhere in Sanskrit, it specifically refers to the consecration of a crown prince to become a king: the consecration of the bodhisattva by the buddhas, the final stage of the path to buddhahood, is presented as being analogous to the consecration of a crown prince.

i.36 As for the use of pronouns, "he" is frequently used in referring to a bodhisattva in the translation, as the Sanskrit pronoun is specifically male, for in the context of a number of Mahāyāna sūtras and commentaries the advanced bodhisattva, like a buddha, has to be male.

i.37 There are numerous lists of qualities, often in sets of tens. The groupings of these qualities are clear in Sanskrit, but in the Tibetan version it is unclear where one set ends and the other begins. In this translation the lists have been separated by formatting, and each successive quality has been numbered.

· Synopsis of *The Ten Bhūmis* ·

i.38 *The Ten Bhūmis* begins with a description of the Buddha's presence at the palace of Vaśavartin in the Paranirmitavaśavartin paradise, where bodhisattvas from countless other universes, including the bodhisattvas Vajragarbha and Vimukticandra, have gathered.

i.39 Through the power of the Buddha, Vajragarbha enters a samādhi called *the radiance of the Mahāyāna*, and as a result, an inconceivable number of buddhas, all of whom are named Vajragarbha, appear to him and bless him. They say

that because of the prayers he made in the past, the Buddha Vairocana is now manifesting in the form of Śākyamuni in various locations. The buddhas named Vajragarbha place their hands on the bodhisattva Vajragarbha's head, giving him a blessing that will enable him to give a teaching that will enable bodhisattvas to ascend through the ten bhūmis.

i.40 Vajragarbha comes out of that samādhi and addresses the assembled bodhisattvas. He lists the names of the ten bodhisattva bhūmis, which he says are taught by all buddhas, and then remains silent.

i.41 Vimukticandra, on behalf of all the assembled bodhisattvas, asks Vajragarbha why he does not teach these ten bhūmis. He assumes Vajragarbha does not do so because beings will not believe the teaching, but Vimukticandra states that this is an assembly of highly realized bodhisattvas who will believe what Vajragarbha teaches.

i.42 Vajragarbha answers that he did indeed remain silent out of compassion for lesser beings who would reject the teaching, because this rejection would cause them to be reborn in the lower realms.

i.43 Vimukticandra repeats his request, stating that the teaching of the ten bhūmis is essential for attaining buddhahood, from the very beginning of the path to its conclusion, just as the alphabet is crucial for all writing.

i.44 At this point, a ray of light accompanied by hundreds of thousands of light rays shines from Śākyamuni's ūrṇā hair, the coil of white hair between his eyebrows. The light rays illuminate all worlds everywhere and darken the realms of the māras. All buddhas everywhere are illuminated. These buddhas in turn shine light rays from their own ūrṇā hairs, illuminating all worlds; in particular, the Buddha Śākyamuni and the bodhisattva Vajragarbha form an assembly hall of light in the sky above them. From that assembly hall of light comes a voice instructing Vajragarbha to teach the ten bhūmis.

·· First Bhūmi ··

i.45 Vajragarbha begins with a description of the initial motivation to attain buddhahood, which leads to the first bhūmi, Perfect Joy. He describes the nature of the joy experienced upon attaining that bhūmi, and also the other qualities that are gained, which are presented as sets of ten qualities. He contrasts these qualities with the suffering of beings, which is the result of the consecutive phases of dependent origination. The bodhisattva on the first bhūmi has compassion for these beings, performs great acts of generosity, and learns all that needs to be learned in this world. Many buddhas appear to him, and he serves the buddhas and ripens beings, as he will do on each successive bhūmi.

i.46 The qualities of each bhūmi are expressed by an analogy referring to gold, and the first bhūmi is said to be like refined gold.

i.47 From among the ten perfections, the bodhisattva on the first bhūmi practices the perfection of generosity. Like a caravan leader who must first learn about the route on which he will lead others, he learns about all ten bhūmis.

i.48 Vajragarbha concludes by stating that this is just a brief description of the first bhūmi, as a full description would take eons. He adds that the bodhisattvas on the first bhūmi become rulers of Jambudvīpa, become supreme among humans, and use this position to benefit humans. In a single instant they gain twelve qualities, such as the ability to see a hundred buddhas, manifest a hundred bodies, cause a hundred worlds to shake, and so on. This set of twelve qualities will be described for each bhūmi, with the number of buddhas, and so on, becoming progressively greater.

i.49 Vajragarbha repeats this teaching in verse.

At the conclusion of the teaching, the assembled bodhisattvas rise into the air, scatter flower petals, and praise Vajragarbha.

·· Second Bhūmi ··

i.50 Vimukticandra asks Vajragarbha to teach the second bhūmi. Vajragarbha describes the ten kinds of thought that enable the bodhisattva to reach the second bhūmi, which is called Stainless. The bodhisattva on the second bhūmi practices the ten good actions and avoids the ten bad actions. He contemplates the results of bad and good actions, which range from rebirth in the lower realms to the attainments of a bodhisattva. He resolves to bring beings onto the path of good actions, to liberation from saṃsāra, and to enlightenment.

i.51 The bodhisattva on the second bhūmi is like gold that has had all impurities removed by green vitriol.

i.52 From among the ten perfections, he practices the perfection of good conduct. Bodhisattvas on the second bhūmi become cakravartin kings who rule all four continents and use their power to lead beings onto the path of good actions. In each instant they see a thousand buddhas, illuminate a thousand worlds, causes a thousand worlds to shake, and so on.

i.53 Vajragarbha repeats the teaching in verse.

The overjoyed bodhisattvas let fall clouds of flowers and praise Vajragarbha.

·· Third Bhūmi ··

i.54 Vimukticandra asks Vajragarbha to teach the third bhūmi. Vajragarbha describes the ten kinds of mental orientation that enable the bodhisattva to ascend to the third bhūmi, which is called Shining. The bodhisattva on the third bhūmi contemplates the wisdom of the buddhas and how its absence causes beings to suffer in saṃsāra. The bodhisattva therefore diligently works to enable beings to practice meditation and attain wisdom so that they will be liberated. He practices generosity with diligence. He is so devoted to the Dharma that he would jump into a pit of fire in order to receive just one word of the Buddha's teaching. He is diligent in cultivating the four dhyānas and the four formless states. He obtains miraculous powers such as clairvoyance, the ability to remember millions of previous lifetimes, and the ability to know what karma sentient beings have accumulated.

i.55 The bodhisattva on the third bhūmi is like gold perfected by a skilled goldsmith.

Of the ten perfections, he primarily practices the perfection of patience. Most of the bodhisattvas on the third bhūmi become an Indra, the deity of the paradise on the summit of Sumeru, a paradise that exists in every world of four continents. In each instant the bodhisattva sees a hundred thousand buddhas, illuminates a hundred thousand worlds, causes a hundred thousand worlds to shake, and so on.

i.56 Vajragarbha repeats the teaching in verse.

The overjoyed bodhisattvas scatter flowers on Vajragarbha and praise him. Vaśavartin scatters jewels and praises Vajragarbha's teaching.

·· Fourth Bhūmi ··

i.57 Vimukticandra asks Vajragarbha to teach the fourth bhūmi. Vajragarbha describes the ten attainments through insight into the Dharma that enable a bodhisattva to ascend to the fourth bhūmi, which is called Brilliance. Upon attaining this bhūmi, the bodhisattva becomes a member of the family of the buddhas. He develops the five powers, the five strengths, the four bases of miraculous powers, and the factors for enlightenment, including the noble eightfold path. He eliminates the view of self.

i.58 The bodhisattva on the fourth bhūmi is like gold that has been made into supreme jewelry.

From the ten perfections he primarily practices the perfection of diligence. Most of the bodhisattvas on the fourth bhūmi become a Suyāma, the deity who is the lord of a Yāma paradise. In each instant the bodhisattva sees ten million buddhas, illuminates ten million worlds, causes ten million worlds to shake, and so on.

i.59 Vajragarbha repeats the teaching in verse.

The overjoyed bodhisattvas scatter flowers on Vajragarbha and praise him. Vaśavartin and his deities scatter flowers on the Buddha and praise Vajragarbha's teaching.

·· Fifth Bhūmi ··

i.60 Vimukticandra asks Vajragarbha to teach the fifth bhūmi. Vajragarbha describes ten kinds of sameness of thought that enable the bodhisattva to ascend to the fifth bhūmi, which is called Difficult to Conquer. The bodhisattva on the fifth bhūmi attains various kinds of wisdom, and seeing that beings are in a state of ignorance, he has compassion for them. He is wise in worldly knowledge such as mathematics, medicine, poetry, music, history, architecture, and so on, through which he brings happiness to beings.

i.61 The bodhisattva on the fifth bhūmi is like gold adorned with white coral.

From the ten perfections he primarily practices the perfection of meditation. Most of the bodhisattvas on the fifth bhūmi become a Saṃtuṣita, the deity who is the lord of a Tuṣita paradise. In each instant the bodhisattva sees ten billion buddhas, illuminates ten billion worlds, causes ten billion worlds to shake, and so on.

i.62 Vajragarbha repeats the teaching in verse.

The overjoyed bodhisattvas scatter flowers and jewels upon the Buddha, and the deities scatter garlands, parasols, banners, and so on upon the Buddha and praise the teaching.

·· Sixth Bhūmi ··

i.63 Vimukticandra asks Vajragarbha to teach the sixth bhūmi. Vajragarbha describes the ten kinds of equality of phenomena that enable a bodhisattva to ascend to the sixth bhūmi, which is called Manifested. The bodhisattva on the sixth bhūmi attains the wisdom that sees the twelve phases of dependent origination and has compassion for beings who are under the power of dependent origination. He attains the three doors to liberation.

i.64 The bodhisattva on the sixth bhūmi is like gold adorned with beryl.

From the ten perfections he primarily practices the perfection of wisdom. Most of the bodhisattvas on the sixth bhūmi become a Sunirmita, the deity who is the lord of a Nirmāṇarati paradise. In each instant the bodhisattva sees a trillion buddhas, illuminates a trillion worlds, causes a trillion worlds to shake, and so on.

i.65 Vajragarbha repeats the teaching in verse.

The overjoyed deities scatter clouds of incense and light and praise the teaching.

·· Seventh Bhūmi ··

i.66 Vimukticandra asks Vajragarbha to teach the seventh bhūmi. Vajragarbha describes the ten kinds of engagement with the path that enable a bodhisattva to ascend to the seventh bhūmi, which is called Gone Far. The bodhisattva on the seventh bhūmi apprehends countless worlds, buddhas, and eons, the thoughts and motivations of countless beings, and so on. All the factors for enlightenment are complete in each instant, and he has pure bodhisattva conduct. Nevertheless, he cannot be said to be completely free of the kleśas, because he still desires buddhahood. He attains cessation in each instant, but instead of merging into that cessation he takes rebirth in the three realms and engages in worldly activities in order to benefit beings.

i.67 The bodhisattva on the seventh bhūmi is like gold adorned with every jewel.

From the ten perfections he primarily practices the perfection of skill in methods. Most of the bodhisattvas on the seventh bhūmi become a Vaśavartin, the deity who is the lord of a Paranirmitavaśavartin paradise, the highest paradise in the desire realm. In each instant the bodhisattva sees a quintillion buddhas, illuminates a quintillion worlds, causes a quintillion worlds to shake, and so on.

i.68 Vajragarbha repeats the teaching in verse.

The overjoyed deities scatter banners, parasols, jewelry, and so on as offerings to the Buddha and the bodhisattvas, and they sing praises of the buddhas.

·· Eighth Bhūmi ··

i.69 Vimukticandra asks Vajragarbha to teach the eighth bhūmi. Vajragarbha describes the acceptance of the birthlessness of phenomena through which a bodhisattva attains the eighth bhūmi, which is called Unwavering. The bodhisattva on the eighth bhūmi has no conceptuality. He sees the suffering of beings and therefore strives for enlightenment like a person trying to wake himself from a nightmare. He has no dualistic effort or dualistic engagement in any kind of activity. He has knowledge of all universes, the elements, and atoms. He takes birth in countless universes, taking on whatever form is necessary to guide beings.

i.70 The bodhisattva on the eighth bhūmi is like a golden adornment on the head or throat of a ruler of Jambudvīpa.

i.71 From the ten perfections he primarily practices the perfection of aspiration. Most of the bodhisattvas on the eighth bhūmi become a Brahmā, a ruler of a billion-world universe, who teaches the perfections to beings. In each instant the bodhisattva sees as many buddhas as there are atoms in a million

universes, illuminates as many worlds as there are atoms in a million universes, causes as many worlds to shake as there are atoms in a million universes, and so on.

i.72 Vajragarbha repeats the teaching in verse.

Millions of realms shake, and light from the Buddha illuminates all realms. The bodhisattvas, Vaśavartin, and the deities make offerings, and goddesses sing praises to bodhisattvas.

·· Ninth Bhūmi ··

i.73 Vimukticandra asks Vajragarbha to teach the ninth bhūmi. Vajragarbha describes the ten qualities through which a bodhisattva attains the ninth bhūmi, Perfect Understanding. The bodhisattva on the ninth bhūmi has perfect knowledge of all kinds so that he can guide beings in various ways. He can teach simultaneously in all worlds and in all languages. He can cause all sounds to be the teaching of the Dharma and all Dharma teachings to come from one syllable. He can answer the simultaneous questions of all beings in the universe at the same time.

i.74 The bodhisattva on the ninth bhūmi is like a gold adornment on the head or throat of a cakravartin who rules the four continents.

i.75 From among the ten perfections, he primarily practices the perfection of strength. Most of the bodhisattvas on the ninth bhūmi become a great Brahmā, a ruler of two universes, who teaches the perfections to beings. In each instant, the bodhisattva sees as many buddhas as there are atoms in countless millions of universes, illuminates as many worlds as there are atoms in countless millions of universes, causes to shake as many worlds as there are atoms in countless millions of universes, and so on.

i.76 Vajragarbha repeats the teaching in verse.

A million deities from the form realm, the bodhisattvas, Vaśavartin, and the Paranirmitavaśavartin deities make offerings to the Buddha, and goddesses sing praises to the Buddha.

·· Tenth Bhūmi ··

i.77 Finally, Vimukticandra asks Vajragarbha to teach the tenth bhūmi. Vajragarbha describes the ten attainments through which a bodhisattva attains the tenth bhūmi, Cloud of Dharma. A bodhisattva on the tenth bhūmi enters millions of samādhis, concluding with the samādhi called *the unique consecration for omniscient wisdom*. At that moment there appears a precious lotus the size of a million billion-world universes. The bodhisattva has a proportionally vast body and is seated upon that lotus. Other bodhisattvas seated upon lotuses encircle him, gazing at him. Light rays radiate from

various parts of his body, which manifest the Dharma in various realms and bring an end to suffering. Light rays from the top of his head honor and make offerings to buddhas and bodhisattvas in all worlds. All bodhisattvas from the first to the ninth bhūmi come to this bodhisattva and make offerings to him. Light rays from the heart region of all those bodhisattvas enter the bodhisattva's heart. Light rays from the ūrṇā hairs of all buddhas enter the bodhisattva's head. As a result of this consecration his ten strengths become complete, and he is numbered among the samyaksambuddhas. This is compared to the consecration of a crown prince who becomes a cakravartin.

i.78 The bodhisattva on the tenth bhūmi has knowledge of the creation and destruction of all worlds, of enlightenment and the qualities of enlightenment, and of the nature of time. He attains ten liberations. He receives from countless buddhas all the Dharma teachings that only a tenth-bhūmi bodhisattva is capable of receiving. His teaching pervades countless worlds in a single instant. He accomplishes all the deeds of the life of a buddha, from the descent from Tuṣita to passing into nirvāṇa. He has the miraculous power to create and transform worlds. He can place all beings within one hair on his body, and so on.

i.79 Vimukticandra tells Vajragarbha that the assembly is doubtful that a bodhisattva truly has such qualities and asks him to demonstrate an example of them. Vajragarbha then enters samādhi and moves the entire assembly into his body, where they see a Buddha seated under a vast Bodhi tree, and then he returns them back to where they were before, outside his body.

i.80 Vajragarbha states that these qualities of a tenth-bhūmi bodhisattva are an incalculably small fraction of a buddha's qualities.

i.81 The bodhisattva on the tenth bhūmi is compared to a bejeweled gold ornament on the head or throat of a Vaśavartin, the supreme deity in a realm of desire.

i.82 Of the ten perfections, he primarily practices the perfection of knowledge. Most of the bodhisattvas on this bhūmi become great Brahmās, rulers of two billion-world universes, who teach the perfections to beings. In each instant, the bodhisattva sees as many buddhas as there are atoms in countless quintillions of universes, illuminates as many worlds as there are atoms in countless quintillions of universes, causes as many worlds to shake as there are atoms in countless quintillions of universes, and so on.

i.83 Vajragarbha teaches that the ten bhūmis lead inevitably to buddhahood, just as rivers lead to the ocean. The ten bhūmis are like the ten great mountains, for they are each the source of specific qualities and attainments. The ten bhūmis arise from omniscience just as the ten mountains arise from

the ocean. The bodhisattva conduct on the ten bhūmis is like the ten qualities of the ocean. The bodhisattva's aspiration to omniscience is like a purified supreme jewel placed on the tip of a banner.

Vajragarbha teaches that only a bodhisattva can receive and follow this teaching.

i.84 Millions of buddha realms shake, and through the power of the buddhas there is a rain of parasols, banners, and so on, along with the sound of music and songs of praise.

i.85 Countless bodhisattvas, who are all named Vajragarbha, come from countless realms, all named Vajraśrī, where each buddha is named Vajradhvaja. They proclaim that the same teaching is occurring in every Vaśavartin's palace in every world in the ten directions. Vajragarbha observes all these other assemblies throughout the entire realm of phenomena and repeats the teaching in verse.

i.86 The Buddha, who is seated on a dais in the palace of Vaśavartin the second week after his enlightenment, is pleased by Vajragarbha's teaching, and the entire assembly rejoices.

The Mahāvaipulya Sūtra “A Multitude of Buddhas”

Chapter 31: The Ten Bhūmis

1. # The Translation

[B13] [F.166.a]

1.1 Then[21] the Bhagavat was in the deva king Vaśavartin's divine palace of precious jewels, together with a great saṅgha of bodhisattvas. They were all irreversible and one lifetime away[22] from attaining the highest complete enlightenment.[23] They had gathered there from various worlds. They dwelled in the attainment of the scope and range of the wisdom of all bodhisattvas. They maintained the range of activity that approaches and enters the scope of the wisdom of all tathāgatas. [F.166.b] They were skilled in manifesting at the proper moment in time all the activities of unimpeded blessings that would ripen and guide all beings. They had a range of activity that continually fulfilled the prayers of all bodhisattvas, and they continued in their conduct throughout eons, realms, and times. They had completed the accumulations of the merit, wisdom, and miraculous powers of all[24] bodhisattvas, and they had unceasingly cared for all beings. They had attained the highest perfection of the wisdom and methods of all bodhisattvas. They had unceasing accomplishment of bodhisattva conduct, manifesting the doorways of saṃsāra and nirvāṇa. They were skilled in manifesting all the activities[25] that come from being adept in the dhyānas, liberations, samādhis, samāpattis, clairvoyances, and wisdom[26] of all bodhisattvas.

1.2 They had attained mastery of the miraculous powers[27] of all bodhisattvas. Without performing any action, they went in a mind's instant to the assemblies of the followers of all tathāgatas as individuals who would be their foremost interlocutors. They maintained the Dharma wheels of all tathāgatas. They engaged in a multitude of offerings and acts of service to the buddhas. They manifested the appearance of bodies in all worlds and with equanimity engaged in undertaking the activities of all bodhisattvas. The unimpeded sound of their voices resounded throughout the entire realm of phenomena so that the three times were pervaded by the scope of the

unimpeded wisdom of their minds. They had the perfection of the acquisition[28] of the qualities of all bodhisattvas and taught them continuously for uncountable eons by unceasingly expressing praises of these qualities. [F.167.a]

1.3 These bodhisattvas were the bodhisattva mahāsattva Vajragarbha, the bodhisattva mahāsattva Ratnagarbha, the bodhisattva mahāsattva Padmagarbha, the bodhisattva mahāsattva Śrīgarbha, the bodhisattva mahāsattva Padmaśrīgarbha, the bodhisattva mahāsattva Sūryagarbha, the bodhisattva mahāsattva Śucigarbha, the bodhisattva mahāsattva Kṣitigarbha, the bodhisattva mahāsattva Śaśivimalagarbha, the bodhisattva mahāsattva Sarvavyūhālaṃkārapratibhāsasaṃdarśanagarbha, the bodhisattva mahāsattva Jñānavairocanagarbha, the bodhisattva mahāsattva Ruciraśrīgarbha, the bodhisattva mahāsattva Candanaśrīgarbha, the bodhisattva mahāsattva Puṣpaśrīgarbha, the bodhisattva mahāsattva Kusumaśrīgarbha, the bodhisattva mahāsattva Utpalaśrīgarbha,[29] the bodhisattva mahāsattva Devaśrīgarbha, the bodhisattva mahāsattva Puṇyaśrīgarbha, the bodhisattva mahāsattva Anāvaraṇajñānaviśuddhigarbha, the bodhisattva mahāsattva Guṇaśrīgarbha, the bodhisattva mahāsattva Nārāyaṇaśrīgarbha, [F.167.b] the bodhisattva mahāsattva Amalagarbha, the bodhisattva mahāsattva Vimalagarbha, the bodhisattva mahāsattva Vicitrapratibhāṇālaṃkāragarbha, the bodhisattva mahāsattva Mahāraśmijālāvabhāsagarbha, the bodhisattva mahāsattva Vimalaprabhāsaśrītejorājagarbha, the bodhisattva mahāsattva Suvarṇabhadravimalavasucitratejolalitagarbha, the bodhisattva mahāsattva Sarvalakṣaṇapratimaṇḍitaviśuddhiśrīgarbha, the bodhisattva mahāsattva Vajrārciḥśrīvatsālaṃkāragarbha, the bodhisattva mahāsattva Jyotirjvalanārciḥśrīgarbha, the bodhisattva mahāsattva Nakṣatrarājaprabhāvabhāsagarbha, the bodhisattva mahāsattva Gaganakośānāvaraṇajñānagarbha, the bodhisattva mahāsattva Anāvaraṇasvaramaṇḍalamadhuranirghoṣagarbha, the bodhisattva mahāsattva Dhāraṇīmukhasarvajagatpraṇidhisaṃdhāraṇagarbha, the bodhisattva mahāsattva Sāgaravyūhagarbha, the bodhisattva mahāsattva Meruśrīgarbha, the bodhisattva mahāsattva Sarvaguṇaviśuddhigarbha, the bodhisattva mahāsattva Tathāgataśrīgarbha, the [F.168.a] bodhisattva mahāsattva Buddhaśrīgarbha, the bodhisattva mahāsattva Vimukticandra, and so on. These boundless, innumerable, countless, inconceivable, unequaled, measureless, infinite, endless, unlimited, and most indescribable of indescribable bodhisattva mahāsattvas such as Vajragarbha had all gathered there from various buddha realms.

1.4 Then at that time the bodhisattva mahāsattva Vajragarbha, through the power of the Buddha, entered the samādhi called *the radiance of the Mahāyāna*.

1.5 As soon as the bodhisattva mahāsattva Vajragarbha entered the samādhi called *the radiance of the Mahāyāna*, buddha bhagavats who all had the name Vajragarbha and were as numerous as the atoms in a hundred million buddha realms, who were from beyond worlds in the ten directions as numerous as the atoms in a hundred million buddha realms, appeared to him. Those buddha bhagavats said these words:

1.6 "O noble son! It is excellent, excellent that you have entered the samādhi called *the radiance of the Mahāyāna*. In this way, noble son, the buddhas, the bhagavats in the ten directions, who are as numerous as the atoms in a hundred million buddha realms, and who all have the same name as you, which is Vajragarbha, because of the blessing of the previous prayers of this bhagavat tathāgata arhat samyaksambuddha[30] Vairocana[31] [F.168.b] and because of your particular wisdom,[32] give you their blessing so that through your teaching all bodhisattvas will (1) enter the bhūmis of the wisdom of the radiance of the Buddha's inconceivable Dharma, (2) completely accumulate all roots of goodness, (3) become skilled in examining the entire Dharma of the Buddha, (4) possess a vast wisdom of the entire Dharma, (5) teach the perfectly preserved Dharma, (6) have the purified wisdom of indivisibility,[33] (7) be unstained by all worldly qualities, (8) purify the transcendent roots of goodness, (9) realize the scope of inconceivable wisdom, and (10) ultimately attain the scope of omniscient wisdom.

1.7 "This is for the purpose of commencing upon and attaining[34] the ten bhūmis of the bodhisattvas[35] through (1) the teaching that presents the bodhisattva bhūmis, (2) a focus on the entire Dharma of the Buddha, (3) meditation on the different kinds of immaculate qualities,[36] (4) skill[37] in the great light of wisdom that has analyzed the perfectly analyzed,[38] (5) entry through the door of knowledge through perfect examination,[39] (6) the bright[40] illumination[41] of the eloquence of[42] explaining every kind of opposing[43] standpoint, (7) the realization of the level of great discerning knowledge, (8) the continuous remembering of bodhicitta, (9) the ripening of all realms of beings, and (10) the acquisition of skillfulness through certainty in the comprehension of everything.[44] [F.169.a]

1.8 "Therefore, noble son, be eloquent[45] in this Dharma teaching, which is being skillful in the different doors of the Dharma,[46] so that through the power of the buddhas and the blessing of the light of the wisdom of the tathāgatas there will be (1) the complete purification of your roots of goodness, (2) the complete purification of the essence of phenomena,[47] (3) benefit for all the realms of beings, (4) the dharmakāya, which is the body[48] of wisdom, (5) the consecration received from all the buddhas,

(6) the appearance of a body in all worlds, (7) the transcendence of all worldly existences, (8) the complete purification of the way of world-transcending qualities, and (9) the perfection of omniscient wisdom."[49]

1.9 Then those buddha bhagavats provided the bodhisattva Vajragarbha with (1) an unsurpassable body, (2) unimpeded eloquence in teaching, (3) the process of analysis through completely purified wisdom, (4) the blessing of unfailing memory, (5) skill in definitive understanding,[50] (6) the judgment that is never lost in any situation,[51] (7) the invincible strengths[52] of a complete buddha, (8) the strengths[53] and confidences of the tathāgatas, who will never be discouraged, (9) the accomplishment of the different aspects of the Dharma through the discerning knowledge of omniscient wisdom, and (10) the adornment of the unique aspects of the body, speech, and mind of the tathāgatas. [F.169.b]

1.10 Why did this happen? It was because he (1) had attained the intrinsic nature of that samādhi, (2) had accomplished a previous prayer,[54] (3) had perfectly purified higher motivation, (4) had the perfectly clarified circle[55] of wisdom, (5) had perfectly accumulated the accumulations, (6) had become perfectly immaculate,[56] (7) had become a vessel for limitless memory, (8) had the purity of clear motivation, and (9) had perfectly realized the distinct[57] doors of retention, and because he had (10) applied the seal of the knowledge of the essence of the Dharma.

1.11 Those buddha bhagavats who were present there extended their right hands through their miraculous power and stroked the bodhisattva Vajra-garbha's head.

1.12 As soon as the bodhisattva Vajragarbha was touched by those buddha bhagavats, he arose from that samādhi and said to the bodhisattvas, "O jinaputras! This bodhisattva aspiration (1) is perfectly certain,[58] (2) is not separate,[59] (3) cannot be viewed,[60] (4) is the vast essence of the Dharma,[61] (5) extends to the limits of space,[62] (6) reaches the ultimate conclusion,[63] and (7) is the protection of the realm of beings.[64]

1.13 "O jinaputras! The bodhisattva mahāsattvas enter the wisdom bhūmis of the buddha bhagavats of the past. They enter the wisdom bhūmis of the buddha bhagavats of the future. They enter the wisdom bhūmis of the buddha bhagavats of the present. [F.170.a]

1.14 "O jinaputras! There are ten bodhisattva bhūmis that are entering the wisdom bhūmis of the buddha bhagavats.[65]

1.15 "O jinaputras! What I say to you is what the buddha bhagavats of the past, future, and present have taught, will teach, and are teaching.

1.16 "What are these ten? They are the following: (1) Perfect Joy is the first bhūmi of the bodhisattva, (2) Stainless is the second bhūmi of the bodhisattva, (3) Shining is the third bhūmi of the bodhisattva, (4) Brilliance is

the fourth bhūmi of the bodhisattva, (5) Difficult to Conquer is the fifth bhūmi of the bodhisattva, (6) Manifested is the sixth bhūmi of the bodhisattva, (7) Gone Far is the seventh bhūmi of the bodhisattva, (8) Unwavering is the eighth bhūmi of the bodhisattva, (9) Perfect Understanding is the ninth bhūmi of the bodhisattva, and (10) Cloud of Dharma is the tenth bhūmi of the bodhisattva.

1.17 "O jinaputras! These are the ten bodhisattva bhūmis of the bodhisattvas that the buddha bhagavats of the past, future, and present have taught, will teach, and are teaching.

1.18 "O jinaputras! I see that throughout all buddha realms there are no tathāgata arhat samyaksambuddhas who do not teach these ten bodhisattva bhūmis. Why is that? O jinaputras! The light from this doorway to the Dharma of purifying the bodhisattva path of the bodhisattva mahāsattvas is called *most excellent*. It is an inconceivable presentation of the classification of the ten bhūmis of the bodhisattvas. [F.170.b] O jinaputras! That is this level of the knowledge of the bhūmis."[66]

1.19 Thus the bodhisattva Vajragarbha spoke merely the names of these ten bodhisattva bhūmis, became silent, and did not elucidate any further. All the bodhisattvas of the assembly heard just the names of the ten bodhisattva bhūmis with no further elucidation or description. Therefore, they yearned for that, thinking, "The bodhisattva Vajragarbha thus spoke just the names of the ten bodhisattva bhūmis and said no more. What is the cause and condition for his not giving any further elucidation?"

1.20 At that time, the bodhisattva mahāsattva Vimukticandra was present in that gathered assembly of bodhisattvas. The bodhisattva Vimukticandra, knowing what was being thought in the minds of the assembly of bodhisattvas, addressed these questions in verse to the bodhisattva Vajragarbha:

1.21 "Why did you, lord, endowed with the qualities
Of pure thoughts, mindfulness, and wisdom,
Mention the supreme bhūmis
But not explain them?

1.22 "All those here are certainly
Bodhisattvas of great renown.
Why did you speak of the bhūmis
But not teach their details?

1.23 "All these fearless
Bodhisattvas wish to listen.
Describe perfectly the meaning

Of the different bhūmis.

1.24 “This assembly is perfectly pure,
Free of indolence, and splendid.
Its members reside in supreme purity.
They possess qualities and wisdom. [F.171.a]

1.25 “They are looking from one to the other
And are all waiting respectfully.
They long for it like a bee[67] for honey
And cannot give up this supreme amrita.

1.26 “They heard you, Vajragarbha,
Eloquent and greatly wise.
Speak to the sons of the sugatas
In order to delight the assembly.

1.27 “This is the difficult, marvelous, perfect
Teaching of bodhisattva conduct,
The supreme elucidation of the cause of the bhūmis
Through which the state of buddhahood is reached.

1.28 “It is subtle, difficult to see, beyond thought,
Beyond the level of the mind, and difficult to accomplish.
It is the undefiled domain of the wise,
And beings are bewildered when they hear of it.

1.29 “When one has been established in the vajra-like essence,
Has aspired to the supreme wisdom of buddhahood,
And has seen the absence of self in the level of the mind,
Then one is able to listen to this most subtle wisdom.

1.30 “Just like colors drawn in the sky,
Just like the path of the wind through the air,
It is difficult to see the different aspects
Of the immaculate wisdom of the bhagavats.

1.31 “This is what I conclude:
You did not dare teach
That supreme wisdom
Because beings would have no faith in it.”

1.32 Then the bodhisattva Vimukticandra spoke these words to the bodhisattva Vajragarbha: “O jinaputra! This is a very pure assembly of gathered bodhisattva mahāsattvas who (1) have very pure higher motivation, (2) have

very pure thoughts, (3) have practiced excellent conduct, (4) have served excellently many trillions[68] of buddhas, (5) have excellently gathered the accumulations,[69] (6) possess limitless qualities and wisdom, (7) are free of doubt and uncertainty, (8) are free of blemish, (9) are resolute in their motivation and aspiration, [F.171.b] and (10) are within the Dharma of the buddhas and do not rely on anything else.

1.33 "O jinaputra, through the blessing of the tathāgatas teach well all these bodhisattvas who are present before you in this place."

1.34 The bodhisattva Vimukticandra, in order to repeat his meaning clearly, recited these verses to the bodhisattva Vajragarbha:[70]

1.35 "Teach the supreme Dharma of sublime peace,
Which presents and differentiates the bhūmis
Of the unsurpassable conduct of the bodhisattva
That purifies wisdom and causes enlightenment.

1.36 "Those in this assembly are supreme, free of the kleśas.
With perfectly pure motivation and thought,
They have practiced with many trillions[71] of buddhas
And have examined and gained conviction in this bhūmi."

1.37 The bodhisattva Vajragarbha said these words to the bodhisattva Vimukti-candra: "O jinaputra, this very pure assembly of gathered bodhisattva mahāsattvas (1) has very pure higher motivation, (2) has very pure thoughts, (3) has practiced excellent conduct, (4) has excellently served trillions of buddhas, (5) has excellently gathered the accumulations,[72] (6) possesses limitless qualities and wisdom, (7) is free of doubt and uncertainty, (8) is free of blemish, (9) is resolute in its motivation and aspiration, and (10) is within the Dharma of the buddhas and does not rely on anything else.

1.38 "However, other beings with lesser aspiration will have doubts and uncertainty if they hear such inconceivable subjects as these, which for a long time will not bring them benefit but will harm them and cause them unhappiness. Therefore, I remained silent out of compassion for them." [F.172.a]

1.39 Then Vajragarbha recited these verses in order to make his meaning clear:

1.40 "Those in this assembly are pure; they have vast wisdom
And possess profound clear conduct and knowledge from examination.
They do not depend on anything else and are as unshakable as the king of mountains.
Their thoughts are undisturbed and like a great ocean.

1.41 "However, those who do not understand, do not know, and have not trained

Will not know this meaning when it is an object of their consciousness.
When they hear it they will disbelieve it and go immediately to the lower realms,
So from compassion for them I did not teach the wisdom bhūmis."[73]

1.42 Then the bodhisattva Vimukticandra repeated this request to the bodhisattva Vajragarbha: "O jinaputra! Teach it well. Through the power of the tathāgatas these inconceivable subjects will be well protected[74] and will be believed in. Why is that? O jinaputra! When you give this teaching on the bhūmis to these jinaputras, there will be an understanding of the true nature, which is what all buddhas are intent upon, and all the bodhisattvas will long to protect this wisdom bhūmi. Why is that? Because this is both the initial conduct and complete attainment[75] of the Buddhadharma.

1.43 "O jinaputra! By analogy, the alphabet precedes the teaching of written letters and words.[76] Without the alphabet being learned, written letters and words cannot be taught.

1.44 "O jinaputra! In the same way, through the accomplishment of conduct the bhūmis precede all the qualities of buddhahood, and self-arisen wisdom is attained through the conclusion of the bhūmis. [F.172.b] Therefore, O jinaputra, give your teaching! The tathāgata arhat samyaksambuddhas will oversee[77] its protection."

1.45 Then the bodhisattva Vimukticandra, in order to repeat this clearly, recited these verses to the bodhisattva Vajragarbha:

1.46 "Son of the omniscient one! Teach well every pure conduct:
The bhūmis, engagement in conduct, enlightenment, and the attainment of wisdom.
The jinas in the ten directions, all sugatas, every protector and guide—
All those leaders are intent upon the teaching of the source of wisdom.

1.47 "This initial wisdom and conduct is the ultimate conclusion.
It is the source of all the countless qualities of the jinas,
Just as the alphabet precedes and accompanies letters and words.
We wish for the supreme bhūmis that are similarly the ultimate conclusion for the realm of the mind."[78]

1.48 Then all the bodhisattvas sang together in one voice, making a request to the bodhisattva Vajragarbha through the verses of a song:

1.49 "You have the supreme, highest understanding.
You are eloquent[79] and possess infinite brilliance.
Speak with your supreme beautiful voice,
That which possesses the ultimate truth.[80]

1.50 “With pure understanding[81] endowed with unwavering[82] memory,
Pure motivation,[83] and the attainment of the strength of the ten strengths,
And having analyzed the ten bhūmis[84] with your own discrimination,
Give the teaching of the supreme ten bhūmis.[85]

1.51 “They have good minds that are peaceful and restrained.
They are free of arrogance, pride, and view-originated kleśas.
Those of the assembly are free from doubt,
And they long to hear your teaching.

1.52 “Just as the thirsty long for cool water,
The hungry want food, and the sick want medicine,[86]
And just as swarms of bees yearn for honey,
In that way this assembly yearns for your words. [F.173.a]

1.53 “You have excellent, stainless understanding.
Teach with clarity the different bhūmis,
Describing completely the way of the sugatas,
Which is without impediment and possesses the ten strengths.”

1.54 Then at that time, there shone from the Bhagavat Śākyamuni’s ūrṇā hair a light ray called *the light of bodhisattva power* accompanied by a retinue of countless hundreds of thousands of light rays. They illuminated all infinite worlds in the ten directions, ended the suffering of all beings in the lower existences, darkened all the palaces of the māras, illuminated the gathered assemblies of all tathāgatas, revealed the range of activity of the buddhas, illuminated the bodhisattvas who had been authorized with the authorization to teach in all the gathered assemblies of tathāgatas in every world throughout all the ten directions, revealed countless manifestations of buddhas, and then formed a network of clouds of light rays as vast kūṭāgāra halls situated in the sky.

1.55 Then there shone from the ūrṇā hairs of the buddha bhagavats light rays called *the light of bodhisattva power*, which illuminated the bodhisattvas who had been authorized with the authorization to teach in all the gathered assemblies of tathāgatas in every world throughout all the ten directions; revealed countless manifestations of buddhas; [F.173.b] illuminated this Sahā universe; illuminated the gathered assembly of this tathāgata, the Bhagavat Śākyamuni; illuminated the body and seat of the bodhisattva mahāsattva Vajragarbha; and formed a network of clouds of light rays as a great kūṭāgāra hall situated in the sky.

1.56 From that kūṭāgāra hall made of a network of clouds of light rays, there came these words through the power of the Buddha:

1.57 “They who are equal to space,[87] equal to the unequaled,[88]
The leaders who have the ten strengths, who have limitless qualities,[89]
They who are supreme among humans and deities,
Have given their blessing to the Dharma[90] of the one born in the Śākya clan.

1.58 “With the authority[91] of the sugatas, open the treasure of the Dharma kings,
Which is the vast supreme conduct and the division of the wisdom bhūmis.
Those to whose ears comes this principal Dharma teaching
Will be blessed by the sugatas and cared for by the bodhisattvas.

1.59 “When they have completed
The unblemished ten bhūmis,
They will also attain the ten strengths
And will attain buddhahood.[92]

1.60 “Those who are without doubt
Will hear this Dharma teaching
Even if they are sunk in the ocean
Or thrown into the fire of the eon’s end.

1.61 “Those who remain in doubt
And those who become uncertain
Will never at any time
Be able to attain hearing it.[93]

1.62 “Therefore, teach well, according to their order,
The entry into, remaining in, and ascending
The supreme path of the wisdom bhūmis
Together with their range of conducts.”[94]

1.63 Then the bodhisattva Vajragarbha looked into the ten directions and spoke these verses so that the assembly would have faith: [F.174.a]

1.64 “The path of the great sages is subtle, difficult to understand,
Inconceivable,[95] beyond concepts, and difficult to reach.
It is clearly known by those with expert knowledge.
Its nature is peace; it is without cessation or origination.

1.65 “Its nature is empty, tranquil,[96] nondual, and unending.[97]
It is liberation from existences, the attainment of equality.[98]
It has no middle or end; it cannot be described in words.
It is liberated from the three times and is the same as space.

1.66 “It is peace, extreme peace, and is known by the sugatas.
It is indescribable in any form of words.

If the bhūmis and conducts are like this
And difficult to speak of, how can they be heard?

1.67 “It is beyond thought, beyond the path of the mind.
It is the attainment of wisdom that is known by the lord of munis.
It cannot be produced by the skandhas, sensory elements, or sensory bases.
It is inaccessible to the mind and cannot be investigated by the intellect.

1.68 “Just as the wise can neither describe nor show[99]
The track of a bird in the sky,
None of the bodhisattva bhūmis
Can be described, so how can they be heard?[100]

1.69 “However, through love, compassion, and prayer
I shall give just an indication of them.
Though their succession is not within the scope of the mind,
That which is thought is fulfilled by wisdom.

1.70 “That range of conduct is difficult to see.
I cannot describe what is in my mind.
However, through the power of the jinas, I shall teach it;
Therefore, you should all respectfully listen.

1.71 “I could not describe in eons[101]
This wisdom that is to be entered,
But listen to this summary that I shall give
Of the entire true meaning of the Dharma.

1.72 “Be prepared with complete respect,
For I shall teach well through the power of the jinas.
I shall speak the words of the sublime Dharma
With appropriate examples and in even meter.

1.73 “It is very difficult to teach this in words,
But the immeasurable power of the sugatas [F.174.b]
Has entered me in the form of light rays,[102]
And through that power I am now able.

1.74 “O jinaputras! The aspiration for enlightenment is developed by bodhisattvas who have (1) perfectly accumulated the roots of goodness, (2) perfectly practiced conduct,[103] (3) perfectly accumulated the accumulations, (4) perfectly served the appearance of buddhas, (5) perfectly

amassed pure qualities, (6) perfectly acquired kalyāṇamitras, (7) perfectly purified their intentions, (8) developed a vast higher motivation, (9) created the aspiration to the sublime, and (10) manifested kindness and compassion.

1.75 "That motivation is developed by the bodhisattvas in order to (1) desire the wisdom of buddhahood, (2) acquire the power of the ten strengths, (3) acquire the great confidences, (4) attain the equality of the Buddhadharma,[104] (5) protect all beings, (6) have pure kindness and compassion, (7) have knowledge of all in the ten directions, (8) purify without impediment all buddha realms, (9) know in one instant all the three times, and (10) become confident in turning the great Dharma wheel.

1.76 "They have (1) great compassion that precedes all actions, (2) the power of knowledge and wisdom, (3) the acquisition of skillful means, (4) the support of intention and higher intention, (5) the measureless powers of the tathāgatas, (6) perfect analysis through analyzing with the power of courage[105] and the power of intelligence, and (7) the continuous manifestation of wisdom; and they (8) have become conducive[106] to self-arising wisdom, (9) have received[107] the instructions for knowledge and wisdom in the Buddhadharma, [F.175.a] and (10) are in the supreme essence of the Dharma, in the realm of space, the final highest point.

1.77 "Simultaneous with developing that motivation, the bodhisattva mahāsattva becomes transcendent, for he (1) rises above the level of ordinary beings, (2) becomes an immutable[108] bodhisattva, (3) becomes faultless within the family of the sugatas, (4) has gone beyond caste identification, (5) has transcended all worldly ways, (6) follows the way that transcends the world, (7) remains perfectly in the nature of a bodhisattva, (8) has the unchanging possession of the bodhisattva state, (9) is in the lineage of the tathāgatas of the three times, and (10) is destined for buddhahood.[109]

1.78 "O jinaputras! The bodhisattva established in the Dharma resides unshakably upon the bodhisattva bhūmi named Perfect Joy.

1.79 "O jinaputras! The bodhisattva who is on the Perfect Joy bodhisattva bhūmi has (1) a plenitude of joy, (2) a plenitude of admiration,[110] (3) a plenitude of happiness,[111] (4) a plenitude of rapture,[112] (5) a plenitude of pleasure,[113] (6) a plenitude of delight,[114] (7) a plenitude of enthusiasm,[115] (8) a plenitude of calmness,[116] (9) a plenitude of harmlessness,[117] and (10) a plenitude of freedom from anger.[118]

1.80 "O jinaputras! In that way, the bodhisattva who resides on the Perfect Joy bodhisattva bhūmi has (1) perfect joy thinking of the buddha bhagavats, (2) perfect joy thinking of[119] the Buddhadharma, (3) perfect joy thinking of the bodhisattva mahāsattvas, [F.175.b] (4) perfect joy thinking of bodhisattva conduct, (5) perfect joy thinking of the pure perfections, (6) perfect joy thinking of the different bodhisattva bhūmis, (7) perfect joy thinking of the

preeminence of the bodhisattvas, (8) perfect joy thinking of the instructions taught[120] by the tathāgatas, (9) perfect joy thinking of the accomplishment of the benefit of beings, and (10) perfect joy thinking of accomplishing entry into the wisdom of all tathāgatas.

1.81 "Perfect Joy arises as he thinks, '(1) I have departed from the scope of the world, (2) I have approached the level of buddhahood, (3) I have withdrawn from the level of ordinary childlike beings, (4) I am near to the level of wisdom, (5) I am separated from falling into any lower existence, (6) I have become a refuge for all beings, (7) I am close to seeing all the tathāgatas, (8) I have arisen within the purview of all buddhas, (9) I have become equal to all bodhisattvas, and (10) I am free from all fear, alarm, and terror.'[121]

1.82 "Why is that? O jinaputras! As soon as the bodhisattva attains the Perfect Joy bodhisattva bhūmi in this way, all these fears cease: (1) fear of the loss of livelihood, [F.176.a] (2) fear of a bad reputation, (3) fear of death, (4) fear of the lower existences, and (5) fear from nervousness in an assembly.

1.83 "Why is that? He has no fear, alarm, terror, or horripilation[122] (1) because he is free from the perception of a self and therefore has no attachment to the self, so how could he have attachment to material things? Therefore he has no fear of loss of livelihood; (2) because he does not have the slightest expectation of a reward from whomever he helps, but thinks, 'My possessions are for sharing with beings' and therefore has no fear of a bad reputation; (3) because he does not have the view of a self and therefore does not have the perception of a self and therefore has no fear of death; (4) because he thinks, 'Even though I die, I will definitely be inseparable from the buddhas and bodhisattvas,' and therefore has no fear of the lower existences; (5) because he thinks, 'There is no one in the world whose motivation is even equal to mine, so how could they be higher?' and therefore has no fear from being nervous in an assembly.

1.84 "O jinaputras! The bodhisattva who has first developed compassion, with unimpaired,[123] uncommon[124] higher motivation, is dedicated more than ever before to accumulating roots of goodness. This is because (1) he has the power of faith, (2) he has an abundance of admiration, (3) he has pure motivation,[125] (4) he has an abundance of certainty,[126] (5) he has developed kindness and compassion, (6) he has generated great love, (7) he has a resolute[127] mind, (8) he is adorned by a sense of shame and conscience, (9) he possesses patience and gentleness,[128] and (10) he has respect and reverence[129] for the teachings of the tathāgata arhat samyaksambuddhas. [F.176.b]

1.85 "(1) He accumulates roots of goodness day and night without ever being satisfied; (2) he is devoted to kalyāṇamitras; (3) he enjoys the delights of the Dharma; (4) he seeks to hear Dharma teachings without ever being satisfied;

(5) he thoroughly examines the Dharma he has heard; (6) he has no mental fixation;[130] (7) he has no attachment to acquisitions, honors, and praise; (8) he has no attachment to delight in material things; (9) he accomplishes, without ever being satisfied, the development of the motivation that is like a jewel; and (10) he aspires to the bhūmi of omniscience.[131]

1.86 "(1) He has the strengths, confidences, and distinct qualities of the tathāgatas as his goal; (2) he seeks the perfections without impediment; (3) he has forsaken deception and deceit; (4) he practices what he preaches; (5) he always keeps to speaking the truth; (6) he creates no blemish in the family of the tathāgatas; (7) he never abandons the training of the bodhisattva and, like the great lord and king of mountains, is unshakable from the omniscient mind;[132] (8) he has no desire for worldly activities and follows the path of renunciation[133] that transcends the world; (9) he accumulates, without ever being satisfied, the accumulation of the factors for enlightenment; and (10) he continuously, without interruption, always seeks to progress higher and higher.

1.87 "O jinaputras![134] The bodhisattva mahāsattva who is on the Perfect Joy bodhisattva bhūmi is endowed with those kinds of qualities of a pure bhūmi.

1.88 "He who is on the Perfect Joy bodhisattva bhūmi accomplishes great prayers, great efforts, and great accomplishments in these ways: [F.177.a]

1.89 1. "In order to offer to and serve all buddhas without exception, without remainder, the bodhisattva continuously makes great prayers, perfect in all aspects, that have the complete purity of a vast aspiration, are as vast as the realm of phenomena, reach the ends of space, and extend to the end of time, so that he may render great service and make great offerings to all buddhas who will appear in all eons.

1.90 2. "In order to possess the Dharma taught by all the tathāgatas, in order to obtain the enlightenment of all the buddhas,[135] and in order to preserve the teachings of all the samyaksambuddhas, the bodhisattva continuously makes great prayers, perfect in all aspects, that have the complete purity of a vast aspiration, are as vast as the realm of phenomena, reach the ends of space, and extend to the end of time, so that he may possess the Dharma taught by all the tathāgatas.

1.91 3. "In order that during the lives of all the buddhas in infinite worlds without exception, from when they are in the divine palace in Tuṣita onward—their departure from there, descent, entering a body, being born, enjoying youth, living with a retinue of queens, abandoning the lay life, practicing asceticism, going to the bodhimaṇḍa, subjugating the māras, attaining buddhahood, receiving a supplication, turning the great Dharma wheel, and demonstrating passing into the great nirvāṇa—and in order that they may come into their presence, make offerings to them, serve them,

receive the Dharma, [F.177.b] and so on, the bodhisattva continuously makes great prayers, perfect in all aspects, that have the complete purity of a vast aspiration, are as vast as the realm of phenomena, reach the ends of space, and extend to the end of time, so that he may be in the presence of all buddhas until they pass into nirvāṇa.

1.92 4. "In order to accomplish the immeasurable vast extent of bodhisattva conduct without omission, accumulating all the perfections and refining all the bhūmis, and in order to acquire the aggregation of all the main and subsidiary factors for enlightenment—with the principal and various signs, dissolution, transformation, and all that is in the conduct of the bodhisattva, the teaching on the path of the bhūmis, the support and gift of the teaching and instruction on training in the perfections, and attaining the development of the motivation to buddhahood—the bodhisattva continuously makes great prayers, perfect in all aspects, that have the complete purity of a vast aspiration, are as vast as the realm of phenomena, reach the ends of space, and extend to the end of time, so that he may throughout all eons accomplish the development of the motivation to buddhahood.

1.93 5. "In order that all the worlds of beings, without exception or remainder, who make up the three realms, who are within the six kinds of existence—those with form and the formless, those with perception and those without perception, those who are not those with perception and also those who are not those without perception, those born from eggs, those born from wombs, those born from warm moisture, those born miraculously—in order that all these beings, all those realms of beings, be ripened completely, [F.178.a] enter the Buddha's Dharma, follow the path without interruption, and be brought to the bhūmi of omniscience, the bodhisattva continuously makes great prayers, perfect in all aspects, that have the complete purity of a vast aspiration, are as vast as the realm of phenomena, reach the ends of space, and extend to the end of time, so that he may throughout all eons ripen the nature of all beings.

1.94 6. "In order that his miraculous emanations may enter equally and separately into every assembly in every single world in the ten directions while having the wisdom that perceives their dissimilarities—the wide worlds and the narrow, the vast and immeasurable, the subtle and the gross, the inverted and the upside down—the bodhisattva continuously makes great prayers, perfect in all aspects, that have the complete purity of a vast aspiration, are as vast as the realm of phenomena, reach the ends of space, and extend to the end of time, so that he may throughout all eons enter those worlds for the sake of purification.

1.95 7. “In order for all purified realms to be in one realm and one realm in all realms, for there to be limitless purified buddha realms, beautified by adorning arrays of a multitude of lights, where there is the attainment of the path of purification that removes all kleśas, realms that are filled by countless beings who are the source of wisdom and that are the entirety of the vast fields of activity of the buddhas that satisfy with teachings the wishes of beings, [F.178.b] the bodhisattva continuously makes great prayers, perfect in all aspects, that have the complete purity of a vast aspiration, are as vast as the realm of phenomena, reach the ends of space, and extend to the end of time, so that he may throughout all eons purify buddha realms.

1.96 8. “In order to be dedicated to the one intention of all bodhisattvas; in order to individually accumulate the roots of goodness; in order to have the same goal as all bodhisattvas; in order to be always inseparably accompanied by bodhisattvas; in order for the buddhas to teach him whatever he wishes; in order to obtain, through his motivation to buddhahood, the scope, power, and wisdom of all the tathāgatas; in order to attain imperishable, ever-present clairvoyance; in order to move throughout all worlds; in order for his form to appear among the assembled pupils of all buddhas and for all buddhas to teach him; in order for his bodies to continue in all his rebirths; in order to obtain the inconceivable Mahāyāna; and in order to have the uninterrupted practice of bodhisattva conduct, the bodhisattva continuously makes great prayers, perfect in all aspects, that have the complete purity of a vast aspiration, are as vast as the realm of phenomena, reach the ends of space, and extend to the end of time, so that he may throughout all eons accomplish the Mahāyāna in all his conduct.

1.97 9. “In order to practice the sublime bodhisattva conduct that resides within the irreversible wheel; in order for there to be the fruitful activities of body, speech, and mind [F.179.a] that bring conviction in the Buddhadharma as soon as the body is seen, that bring attainment of wisdom as soon as the voice speaks, and that bring freedom from kleśas as soon as there is faith; in order to attain the motivation that is like the great king of medicines; in order to attain a body that is like a wish-fulfilling jewel; and in order to practice all the conduct of the bodhisattvas, the bodhisattva continuously makes great prayers, perfect in all aspects, that have the complete purity of a vast aspiration, are as vast as the realm of phenomena, reach the ends of space, and extend to the end of time, so that throughout all eons all his practice of the wheel of irreversibility will be fruitful.

1.98 10. “In order to attain buddhahood, unsurpassable complete enlightenment, in all worlds; in order that there will be, for each childlike being without a hairsbreadth of difference, birth,[136] enjoying youth, living with a retinue of queens, abandoning the lay life, practicing asceticism,

going to the bodhimaṇḍa, subjugating the māras, attaining buddhahood, receiving a supplication, turning the great Dharma wheel, and demonstrating passing into the great nirvāṇa;[137] in order to obtain the Buddha's great scope, powers, and wisdom; in order to manifest as a buddha in all the realms of beings in accordance with his wishes, and in each instant manifest buddhahood and the attainment of peace; in order that one buddhahood will fill the entire expanse of phenomena with emanations; in order that speaking in one voice will completely satisfy the minds and wishes of all the realms of beings; in order to manifest passing into the great nirvāṇa and the continuous practice of conduct; [F.179.b] in order to teach the presentation of all the qualities in the bhūmis of great wisdom;[138] and in order to emanate throughout all worlds the clairvoyance that is the power of the Dharma of wisdom, the bodhisattva continuously makes great prayers, perfect in all aspects, that have the complete purity of a vast aspiration, are as vast as the realm of phenomena, reach the ends of space, and extend to the end of time, so that he may throughout all eons have the clairvoyance of great wisdom in the attainment of buddhahood.

1.99 "O jinaputras! Those are their great prayers, great scope, and great diligence. They make these ten doorways of prayer, and the bodhisattva on the Perfect Joy bodhisattva bhūmi fulfills these ten prayers countless hundreds of thousands of times.

1.100 "These ten great prayers have ten conclusions. What are these ten? They are (1) the conclusion of beings, (2) the conclusion of worlds, (3) the conclusion of space, (4) the conclusion of phenomena, (5) the conclusion of nirvāṇa, (6) the conclusion of the appearance of buddhas, (7) the conclusion of the wisdom of the tathāgatas, (8) the conclusion of the mind's objectives, (9) the conclusion of entering the wisdom of buddhahood, and (10) the conclusion of the continuation of worlds, the continuation of the Dharma, and the continuation of wisdom. [B14] [F.180.a]

1.101 "He makes a perfect prayer, saying, 'In that way, may the conclusion of these great prayers of mine be at the end of (1) beings, (2) worlds, (3) space, (4) phenomena, [386] (5) nirvāṇa, (6) the appearance of the buddhas, (7) the wisdom of the tathāgatas, (8) the mind's objectives, (9) the accomplishment of wisdom, (10) the continuity of worlds, the continuity of the Dharma, and the continuity of wisdom. (1) Just as there is no end to beings, may my roots of goodness never be concluded. (2) Just as there is no end to worlds, (3) space, (4) phenomena, (5) nirvāṇa, (6) the appearance of buddhas, (7) the wisdom of the tathāgatas,

(8) the mind's objectives, (9) the accomplishment of wisdom, and (10) the continuity of worlds, the continuity of the Dharma, and the continuity of wisdom, may my roots of goodness never be concluded!'

1.102 "He makes that prayer with (1) an altruistic mind, (2) a gentle mind, (3) an adept mind, (4) a peaceful mind, (5) a tamed mind, (6) a deeply peaceful mind, (7) a flexible mind, (8) a loving mind, (9) an undisturbed mind, and (10) an untroubled mind.[139]

1.103 "He has many excellent realizations and has faith: (1) He has faith in the accomplishment of conduct by all the previous tathāgata arhat bhagavat samyaksambuddhas. [F.180.b] (2) He has faith in their attainment of the perfections. (3) He has faith in their attainment of the various bhūmis. (4) He has faith in their accomplishment of the strengths. (5) He has faith in their perfection of the confidences. (6) He has faith in their unsurpassable, unique buddha qualities. (7) He has faith in their inconceivable buddha qualities.[140] (8) He has faith in their accomplishment of the purview of a buddha, which has no center or edge. (9) He has faith in their entering and following the immeasurable scope of activity of the tathāgatas. (10) He has faith in their accomplishment of the result.

1.104 "In brief, they have faith in all bodhisattva conduct and so on, up to the authority of the teaching on the wisdom of the bhūmi[141] of the tathāgatas.

1.105 "He thinks, 'These buddha qualities are thus (1) vast, (2) profound, (3) singular, (4) peaceful, (5) empty, (6) featureless, (7) aspirationless, (8) desireless, (9) stainless, and (10) limitless, and these buddha qualities are difficult to attain. However, these children, these ordinary beings, have (1) minds that have fallen into bad views and the thick darkness of ignorance and dimmed sight, which obscures their minds. (2) They have thoughts that raise the victory banner of pride. (3) Their minds are never satisfied. (4) They are caught in the net of craving. (5) They have minds that engage in the darkness of deceit and deception. [F.181.a] (6) They are completely encircled by thoughts of envy and avarice, so that within the continuum of the path they are completely connected to birth. (7) They accumulate karma from being engaged in desire and hatred and ignorance. (8) Their anger and enmity create a blazing fire in their minds. (9) They perform erroneous actions. (10) They have the seeds of minds, mentation, and consciousnesses that are under the influence of ignorance and the view of desire and becoming. They generate the seedling of the suffering of rebirth as the simultaneous birth and inseparable arising of name-and-form in the three realms. That name-and-form increases so that the collection of the six bases of sensory perception is created. When the bases of sensory perception have appeared there occur the sensations from their mutual contact and combining. When there is the repeated enjoyment of sensation, craving and

grasping increase. Through the increase of that grasping there occurs becoming. When becoming has occurred, there is the manifestation of birth, old age, death, misery, wailing, suffering, unhappiness, and disturbances of mind. A mass of suffering is created in that way for those beings, while plants, trees, walls, wheel tracks, illusions, and the like are devoid of *me* and *mine*, and they are vacant, hollow, empty, inactive, motionless, and inanimate and therefore do not have that kind of awareness.'

1.106 "When the bodhisattva sees that those beings are not free from that mass of suffering, great compassion arises in him for those beings. He thinks, 'I shall protect these beings, liberate them, and bring them to ultimate happiness,' and great love develops within him. [F.181.b]

1.107 "O jinaputras! The bodhisattva who is on the first bodhisattva bhūmi is endowed with that kind of compassion and love, that superior motivation. He has rejected the mind that is directed toward all things, aspires to the wisdom of buddhahood, and with a mind with powerful faith is dedicated to great generosity in the following way: He gives away wealth, stores of grain, and property. He gives away pure gold, jewels, pearls, beryls, conch, coral, and gold or silver coins.[142] He gives away precious jewelry and ornaments. He gives away horses, elephants, chariots, drivers, and steeds. He gives away male servants and female servants. He gives away villages, towns, lands, palaces, and capitals. He gives away parks of fruit tree orchards, groves for ascetics, and temples.

1.108 "He gives away wives, sons, and daughters. He gives away all beautiful and pleasant things. He gives away his head, ears, nose, hands, feet, and eyes, his limbs, and his entire body. He has no attachment to any of those things he gives away, and he gives them away with a mind that has faith in and aspiration for the wisdom of the Buddha.

"Thus he practices great generosity when he is on the first bodhisattva bhūmi.

1.109 "In that way he has a motivation of compassion, love, and generosity, and in order to protect all beings more than ever before he is intently engaged in seeking both worldly and transcendent benefits. [F.182.a] He is indefatigable when he intently engages in seeking those benefits, and he therefore has indefatigability. As he is indefatigable, he becomes proficient[143] in all learning. Therefore, he becomes one who knows all learning. As someone who has obtained learning in that way, with the understanding of what is to be done and not to be done, he behaves[144] appropriately[145] toward higher, middling, and lower levels of beings according to[146] his own power and their suitability.[147] Therefore he knows the world. Because he knows the world he acts in accord with the times. He is adorned with a sense of shame and conscience and engages in benefiting himself and others. That being so, he

has a sense of shame and conscience and engages in that kind of conduct. He is unaffected by worldly concerns, will not turn away from enlightenment, and therefore gains the power of stability.[148] Having acquired the power of stability he applies himself to serving and making offerings to the tathāgatas and is dedicated to their teachings.

1.110 "In that way these are the qualities of that purified bhūmi: (1) faith, (2) compassion, (3) love, (4) generosity, (5) indefatigability, (6) knowledge of the teaching, (7) knowledge of the world, (8) a sense of shame and conscience, (9) the power of stability, and (10) serving and making offerings to the tathāgatas. [F.182.b]

1.111 "When in that way he is on the Perfect Joy bodhisattva bhūmi, because of his vast view and the power of his prayers many buddhas will appear to him. Because of his vast view and the power of his prayers many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions[149] of buddhas, many tens of millions[150] of buddhas, many billions of buddhas, many tens of billions of buddhas, many trillions of buddhas, and many quintillions of buddhas[151] will appear to him. He will see those tathāgatas, those arhats, those samyaksambuddhas, and with a vast motivation he will serve them, worship them, honor them, make offerings to them, supply them with robes, alms, bowls, beds, medicine for when they are ill, and implements. He will also offer all the articles that bring happiness to a bodhisattva. He will also offer to the assemblies of the Saṅgha. He will dedicate all those roots of goodness to the highest complete enlightenment.

1.112 "In that way, he will make offerings to those bhagavats and will thereby accomplish the activity of ripening beings. Through the methods for gathering pupils, generosity and pleasant words in particular, he will ripen beings. Through the strength of the power of his aspiration, he will also accomplish the two higher methods of gathering pupils, but he does not have the comprehension of everything without exception. From among the ten perfections, the perfection of generosity predominates, and the other perfections are not accomplished fully and completely.

1.113 "As he engages in making offerings to the buddha bhagavats and engages in ripening beings, he acquires the qualities of the purified bhūmi. [F.183.a] Those roots of goodness, dedicated to omniscience, become even more purified and effective just as he wishes them to be.

1.114 "O jinaputras! By analogy, a skilled smith refines gold in fire so that it becomes purified and useful just as he wishes it to be.

1.115 "O jinaputras! In the same way, as the bodhisattva engages in making offerings to the buddha bhagavats and engages in ripening beings, he acquires the qualities of the purified bhūmi. Those roots of goodness,

dedicated to omniscience, become even more purified and effective just as he wishes them to be.

1.116 "O jinaputras! Moreover, the bodhisattva mahāsattva who is on the first bodhisattva bhūmi investigates and questions the buddhas, bodhisattvas, and kalyāṇamitras about the features, attainments, and results of the first bodhisattva bhūmi. He is never content in perfecting the aspects of that bhūmi. In the same way, he investigates and questions the buddhas, bodhisattvas, and kalyāṇamitras about the features, attainments, and results of the second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth bodhisattva bhūmis, and he is never content with accomplishing the various aspects of these ten. [F.183.b]

1.117 "He becomes learned about what accords with and what is contrary to the bhūmis. He becomes learned about what develops and what counters the bhūmis. He becomes learned about the features and consequences of the bhūmis. He becomes learned about the attainments and meditations of the bhūmis. He becomes learned about the refinement of the resultant features of the bhūmis. He becomes learned about the attainment and cultivation of the bhūmis. He becomes learned about purifying the features of the bhūmis. He becomes learned about ascending from one bhūmi to another. He becomes learned about being on the various bhūmis. He becomes learned about passing from one bhūmi to another. He becomes learned about the differences between the bhūmis. He becomes learned about knowing the irreversibility of the attainment of the bhūmis. He becomes learned about ascending to the tathāgata bhūmi through refining the bodhisattva bhūmis.

1.118 "O jinaputras! In that way the bodhisattva mahāsattva who is learned in the accomplishment of the features of the bhūmis ascends without disturbance from the first bhūmi and reaches the tenth bhūmi without impediment. Through the light of the wisdom of the bhūmis he attains the light of the wisdom of buddhahood.

1.119 "O jinaputras! By analogy, a wise great caravan leader wishes to lead the travelers and wants to bring them to a great city. First he inquires and finds out about the good qualities of the route, the dangers of straying from the route, the differences between the stations along the route, the dangers of not knowing the stations along the route, what should and should not be done on the journey, and what provisions should be prepared. He learns well all about the first station of the journey and so on, up to arriving at the city. [F.184.a] Before leaving the first station of the journey, he has examined and learned all this and has a vast accumulation of provisions, so that the numerous travelers will reach the great city without harm. In that way he ensures that no harm will come to himself or his travelers in the deserts and uninhabited lands.

1.120 “O jinaputras! In the same way, the bodhisattva mahāsattva is like a wise caravan leader. When he is on the first bodhisattva bhūmi he becomes learned about what accords with and what is contrary to the bhūmis. He becomes learned about what develops and what counters the bhūmis. He becomes learned about the features and results of the bhūmis. He becomes learned about the attainments and meditations of the bhūmis. He becomes learned about the refinement of the resultant features of the bhūmis. He becomes learned about the attainment and cultivation of the bhūmis. He becomes learned about purifying the features of the bhūmis. He becomes learned about ascending from one bhūmi to another. He becomes learned about being on the various bhūmis. He becomes learned about passing from one bhūmi to another. He becomes learned about the differences between the bhūmis. He becomes learned about knowing the irreversibility of the attainment of the bhūmis. He becomes learned about ascending to the tathāgata bhūmi through refining the bodhisattva bhūmis.

1.121 “At that time, he obtains the provisions of a great accumulation of merit and has the thorough examination of a great accumulation of wisdom. He has the motivation to lead the beings who are traveling this route and wishes to bring them to the great city of omniscience. [F.184.b]

1.122 “At the beginning, he questions and finds out from buddhas, bodhisattvas, and kalyāṇamitras about the path through the bhūmis, the qualities of the path through the bhūmis, the dangers of straying from the path through the bhūmis, the differences between the stations along the path through the bhūmis, and the dangers of not knowing the stations along the path through the bhūmis, and he prepares a great accumulation of merit as provisions.

1.123 “He learns well everything from the first station of the path up to arriving at the city of omniscience. He has the intelligence of the discrimination of wisdom and the perfect provisions of a vast accumulation of merit and wisdom, so that by ripening a great multitude of beings he will accomplish the difficult journey of crossing the deserts and empty lands of saṃsāra and arrive at the great city of omniscience, and he ensures for himself and the others on the route that there will be no harm from the dangers of saṃsāra’s deserts and empty lands.

1.124 “O jinaputras! Therefore, the bodhisattva mahāsattva is indefatigable in his preparation for the different bhūmis. He becomes learned about them all, up to reaching the bhūmi of the wisdom of all the tathāgatas.

1.125 “O jinaputras! That is the brief teaching on entering through the doorway of Perfect Joy, the first bodhisattva bhūmi of the bodhisattva mahāsattvas.

1.126 “If I were to teach it in detail, I would not come to an end in countless hundreds of thousands of eons. The teaching would not be fully completed until the end of an asaṃkhyeya eon.[152]

1.127 “The bodhisattva mahāsattva on that bhūmi predominantly becomes a ruler of Jambudvīpa; he attains the state of sovereignty with great power and becomes a protector of the Dharma, becomes wise and powerful in the methods of attracting beings through great generosity, [F.185.a] becomes wise in dispelling from beings the stain of avarice, and does not become disheartened in accomplishing great generosity; and in whatever roots of goodness he practices through generosity, kind words, actions that benefit others, and practicing what he preaches, among all beings he becomes supreme, the best, the foremost, the highest, the most excellent, the unsurpassable, the guide, the leader, the commander, and so on, up until becoming the omniscient one who is relied on.

1.128 “His mind is always focused on the Buddha, focused on the Dharma, focused on the Saṅgha, focused on the bodhisattvas, focused on bodhisattva conduct, focused on the bodhisattva bhūmis, focused on the perfections, focused on the strengths, focused on the confidences, focused on the unique qualities of buddhahood, and so on, up until being focused on the omniscient wisdom endowed with the supreme aspects.

1.129 “If he wishes to, he can apply himself[153] in such a way that in just one instant, in one moment, he can give up his entire family, wife, and possessions and be ordained in the Tathāgata’s teaching. Having been ordained, in just one instant he will attain and rest in a hundred samādhis, see a hundred buddhas and know their blessings, cause a hundred worlds to shake, go to a hundred buddha realms, [F.185.b] illuminate a hundred worlds, ripen a hundred beings, remain for a hundred eons, enter a hundred previous eons and a hundred future eons, open a hundred Dharma doors, manifest a hundred bodies, and manifest each body having a retinue of a hundred bodhisattvas.

1.130 “From this time onward the bodhisattvas who have the power of prayer can through particular prayers manifest bodies, light, miracles, sights, activities, voices, conduct, displays, blessings, transformations, and manifestations for many eons, for hundreds of eons, for thousands of eons, for hundreds of thousands of eons, and for a quintillion[154] eons.”

1.131 Then the bodhisattva Vajragarbha, in order to examine and teach the meaning of this bhūmi, recited these verses:

1.132 “They have accumulated good qualities, are endowed with goodness,
Have served the sugatas, are loving, kind, and helpful,
Have a vast motivation, have the pure nature of good intentions,
And develop an unequaled aspiration for the wisdom of the jinas.

1.133 “They are diligent in purifying the strengths of the buddhas and omniscience
In order to fulfill the Dharma of the jinas and protect beings.
With great kindness they develop the sublime aspiration
To purify buddha realms and turn the wheel of the Dharma.

1.134 “In one instant they have nonconceptual knowledge of the three times
So that there is the timely purification[155] of various beings.
In brief, they desire all the qualities of the guides [F.186.a]
And develop a vast aspiration equal to space.

1.135 “They have the power of wisdom, all-preceding compassion, and the employment of method.
They have pure motivation and intention, and immeasurable strengths;
They have unimpeded manifestations to others who are to be guided.
They have become the same as the sugatas and have developed the supreme motivation.

1.136 “Simultaneous with the precious motivation of the sons of the tathāgatas,
They transcend the conduct of childlike beings and gain the conduct of the buddhas.
They are born into the family of the ten strengths and do not commit infractions;
They have become the same as the jinas and will definitely have the highest enlightenment.

1.137 “Once this aspiration is developed, the bhūmi is attained.
Their motivation becomes as unshakable as the king of mountains.
They have a plenitude of joy and happiness, and they have admiration.[156]
They have a plenitude of enthusiasm’s power and always the supreme motivation.

1.138 “They are calm, harmless, and without anger.
They know shame and are respectful, honest,[157] and self-disciplined.
They are mindful of the incomparable wisdom of saving beings.
They are happy in having attained the state they longed for.

1.139 “On attaining this bhūmi they become free from five fears:
They are free from the fear of having no livelihood, of death, of not being praised,
Of the lower existences, and of assemblies, and thus they are without fear.
Why is that? Because there is no presence of the self.

1.140 “They are free from fear and have kindness[158] and love.

They have respect, a sense of shame,[159] and many good qualities.
They practice goodness night and day.
They delight[160] in the Dharma for the sake of beings,[161] not for the pleasure[162] of desires.

1.141 "They are skilled in contemplating the Dharma, and their minds are without fixation.
They are free from acquisitiveness and craving and always delight in bodhicitta.
They aspire to the Buddha's wisdom, the pure strengths, and the Buddhadharma.[163]
They seek the perfections and have rejected deception and deceit. [F.186.b]

1.142 "They practice what they preach, and they always keep to speaking the truth.
They do not violate the family of the jinas, and they practice the training for enlightenment.
They are free of concerns for worldly activities and delight in benefiting beings.
They are never satisfied with their good actions and commence upon the higher bhūmis.

1.143 "They delight in the Dharma and are endowed with qualities and benefits.
They accomplish the prayer to see the jinas.
They possess the holy Dharma and come into the presence of the sages.
They accomplish the prayer to have supreme conduct.

1.144 "They ripen beings, and buddha realms are purified.
Their realms are filled with bodhisattvas.
They have the one unfailing intention of bodhisattvas
In all the existences of childlike beings,[164] for the sake of their enlightenment.

1.145 "They accomplish many prayers
And they are infinite, extensive, and endless:
'Like the end of space, beings, phenomena, nirvāṇa,[165]
The world, the appearance of jinas, and the wisdom bhūmi,

1.146 " 'Like the end of the mind's range of activity and the accomplishment of wisdom,
Like the end of the three continuities at the end of existences,
May my prayers likewise never have an end.
And in that same way may the conduct I adopt have no end.

1.147 “ ‘Just as they accomplished gentle and loving minds,
Have conviction in the Buddha’s qualities, and regard beings,
May I have compassion and love attained through dependent origination,
And may I save beings from being tormented by suffering.’

1.148 “For that purpose, they engage in various acts of generosity.
Without sadness, they give away everything:
The most excellent kingship; all kinds of jewels; elephants and horses;
Their heads, legs, arms, eyes, and their own flesh.

1.149 “They are indefatigable in seeking all kinds of learning;
They pursue knowledge in the learning of worldly activities, [F.187.a]
And having gained worldly knowledge they have a stable sense of shame[166]
And serve and make offerings to many sugatas.[167]

1.150 “The wise ones are always engaged in this day and night,
And their good actions become pure like gold in fire.
They also refine the ten bhūmis,
Attaining them without impediment or obstruction.

1.151 “Just as a caravan leader, for the benefit of a great caravan,
Inquires about the good qualities of the route and brings it to safety,
In the same way, the bodhisattva on the first bhūmi
Sets out for[168] and attains the ten bhūmis without impediment.

1.152 “Those on this bhūmi, who possess qualities, become rulers of humans.
With a loving mind[169] they protect the Dharma.[170]
They become monarchs over entire Jambudhvajas
And, through generosity, establish beings in the supreme wisdom of buddhahood.

1.153 “These great leaders, if they wish, can give up their kingdoms,
Become ordained in the Jina’s teachings, and engage in diligence.
They attain a hundred samādhis and see a hundred buddhas.
They shake, illuminate, and go to a hundred realms.

1.154 “They purify a hundred beings and enter a hundred Dharma doorways;
They enter a hundred eons and manifest a hundred bodies.
They teach a full hundred bodhisattvas,[171]
And after that they make countless powerful, supreme prayers.

1.155 “I have summarized the meaning
And explained the bhūmis to you.
Even in ten million[172] eons

I could not finish it all in detail."[173]

1.156 In that way the bodhisattvas
Were taught this first bhūmi
Of the supreme bodhisattvas
Who wish to benefit all beings.[174]

1.157 The bodhisattvas,[175] having heard
Of this sublime state, [F.187.b]
This beautiful supreme bhūmi,
The first bodhisattva bhūmi,
Which is called Perfect Joy,[176]
Became filled with admiration and joy.

1.158 They rose from their seats
And ascended to the sky,
Where they scattered flower petals
And declared, "Excellent!

1.159 "Excellent, Vajragarbha! It is excellent that you,
Who have no fear and have great wisdom,
Have taught this bhūmi,
This conduct of the bodhisattvas."

1.160 The assembly was in a state of serenity,
And Vimukticandra asked this question:
"That which is next to be described
Is the second bhūmi of the bodhisattvas.[177]

1.161 "Through what kind of thoughts
Is the second bhūmi attained?
Great wise one, explain it to us.
The bodhisattvas[178] wish to hear it."

1.162 The bodhisattva Vajragarbha said, "O jinaputras! When the bodhisattva has perfectly mastered the first bhūmi, he aspires to the second bhūmi. There are ten kinds of thought that arise in his mind. What are these ten? They are (1) straightforward thought,[179] (2) serene thought,[180] (3) capable thought, (4) tamed thought, (5) peaceful thought, (6) virtuous thought, (7) distinctive thought,[181] (8) independent thought,[182] (9) sublime thought,[183] and (10) exalted thought.[184]

1.163 "Those are the ten kinds of thought that arise. Through those he will be on Stainless, the second bodhisattva bhūmi.

1.164 “O jinaputras, the bodhisattva who is on the Stainless bodhisattva bhūmi will naturally possess the path of ten good actions. What are these ten?[185]

1.165 1. “He does not kill: He forsakes clubs, forsakes swords,[186] forsakes revenge, [F.188.a] feels shame, and is compassionate, and toward all living beings he has a loving mind and wishes to bring them benefit and happiness. He does not even have thoughts of harming beings, let alone of consciously causing physical harm to other beings, knowing that they are beings.

1.166 2. “He also does not take what is not given: He is content with his own possessions and does not desire the possessions of others. He perceives that things owned by others are the property of others and has a definite understanding of what is theft. He will not take even a blade of grass or a leaf that is not given, let alone that which sustains life.

1.167 3. “He also does not practice sexual misconduct: He is content with his own wife and does not desire the wife of another. He does not even have desire toward women who belong to others, toward the wives of others, or toward those prohibited because of family, signs,[187] or Dharma,[188] let alone have sexual intercourse with them.

1.168 4. “He also does not lie: He speaks the truth, says what has occurred, speaks at the right time, speaks the right amount, and does what he says he will do. He does not even tell a lie in his dreams, let alone tell a lie deliberately.

1.169 5. “He also does not slander: He does not cause division and vexation between people and he does not repeat to one person what he has heard from another, nor does he then repeat what that person tells him back to the other. He does not drive apart those who are in harmony. He does not increase conflict. He does not enjoy disharmony and does not delight in disharmony. He does not speak words that will create disharmony whether they are true or not.

1.170 6. “He also does not speak harsh words: His speech is not disturbing, abusive, rough, [F.188.b] hurtful, wounding, criticizing, accusing, low, vile, worthless, unpleasant, filled with anger or rage, a cause for heartache, disagreeable, or destructive to his own mind and the minds of others. He speaks words that are gentle, agreeable, pleasant, delightful, favorable, charming, respectable, valuable, clear, comprehensible, worth hearing, dependable, pleasing to many, agreeable to many people, and praised by the wise, and words that bring benefit and happiness to all beings, make the mind happy, bring the mind satisfaction, calm his own and others’ minds, and eliminate desire, anger, ignorance, and all kleśas.

1.171 7. “He has also forsaken idle talk: He gives answers well, speaks at the appropriate time, speaks truthfully, speaks meaningfully, speaks of the Dharma, speaks logically, speaks with control, speaks with cause, and pays attention to the time. He even avoids telling stories that should not be told, let alone distracting speech.

1.172 8. “He is also not covetous: He does not covet the wealth of others, the pleasures of others, the utensils of others, or the property of others. He does not wish for, hope for, or desire them, thinking, ‘May what is theirs be mine.’ [F.189.a]

1.173 9. “He also has no malice: Toward all beings his mind has love, altruism, kindness, happiness, gentleness, the wish to benefit the entire world, and the wish to compassionately benefit all beings. He is without anger, enmity, the stain of hardheartedness, malevolence, rage, and so on. His contemplations are contemplations and examinations that are beneficial, loving, and bring benefit and happiness to beings.

1.174 10. “He has the true view: He follows the correct path, which is marvelous, fortunate, and free of bad views. He has correct views, is without deception, is without duplicity, and has certainty in the Buddha, Dharma, and Saṅgha.

“He always continuously maintains this path of the ten good actions.

1.175 “He has these thoughts in his mind: ‘All the falling of beings into the lower existences, the lower realms, is caused by adopting the path of the ten bad actions. Oh! I shall myself maintain correct conduct, make others maintain correct conduct, and teach correct conduct to others. What would make that impossible? If I myself maintain wrong conduct, there will be no possibility for me to establish others in correct conduct.’

1.176 “He contemplates in this way: ‘Following these paths of the ten bad actions causes beings to be reborn in the hells, as animals, and in Yama’s realm. [F.189.b] Following the paths of the ten good actions causes beings to be reborn as humans and so on, up to the highest of existences.

1.177 “ ‘Higher than that, those who follow the path of the ten good actions but with a limited motivation and with a mind terrified of the three realms are without great compassion, and they meditate on the wisdom gained through following what they have heard from others who are practicing the Śrāvaka-yāna.

1.178 “ ‘Higher than that, those who do not rely on others, attain enlightenment by themselves, are without great compassion and method, and gain realization through realizing profound dependent origination are practicing the Pratyekabuddhayāna.

1.179 “ ‘Higher than that, those who have vast, immeasurable motivation, great kindness and compassion, possess skillful methods, make great prayers, do not abandon all beings, have the goal of the vast wisdom of buddhahood,

and purify the bodhisattva bhūmis are practicing the vast, pure conduct of the perfections.

1.180 " 'Higher than that, those who purify themselves in the supreme way on the path of the ten good actions will attain the power of the ten strengths and the four confidences and will accomplish the supreme qualities of buddhahood. Therefore, I shall dedicate myself to the accomplishment of supreme purification in the practice of the ten good actions.'

1.181 "He teaches in this way: 'Following, furthering, and practicing a great deal of these paths of the ten bad actions is the cause for beings to be reborn in the hells. [F.190.a] Following, furthering, and practicing a medium amount of these paths is the cause for rebirth as an animal. Doing the least amount is the cause for rebirth in Yama's realm.

1.182 " 'Through killing, beings will be taken to hell, will be led to rebirth as an animal, will be led to Yama's realm. Even if born as a human, there will be two results of that karma: a short life and many illnesses.

1.183 " 'Through taking what has not been given, beings will be taken to hell, will be led to rebirth as an animal, will be led to Yama's realm. Even if born as a human, there will be two results of that karma: little wealth and its being used by others.

1.184 " 'Through sexual misconduct, beings will be taken to hell, will be led to rebirth as an animal, will be led to Yama's realm. Even if born as a human, there will be two results of that karma: a quarrelsome wife and troublesome servants.

1.185 " 'Through lying, beings will be taken to hell, will be led to rebirth as an animal, will be led to Yama's realm. Even if born as a human, there will be two results of that karma: much denigration and being deceived by others.

1.186 " 'Through slandering, beings will be taken to hell, will be led to rebirth as an animal, will be led to Yama's realm. [F.190.b] Even if born as a human, there will be two of results of that karma: conflict among servants and bad servants.

1.187 " 'Through harsh speech, beings will be taken to hell, will be led to rebirth as an animal, will be led to Yama's realm. Even if born as a human, there will be two results of that karma: hearing unpleasant words and quarrelsome words.

1.188 " 'Through idle speech, beings will be taken to hell, will be led to rebirth as an animal, will be led to Yama's realm. Even if born as a human, there will be two results of that karma: ignoble words and lack of eloquence.

1.189 " 'Through avarice, beings will be taken to hell, will be led to rebirth as an animal, will be led to Yama's realm. Even if born as a human, there will two results of that karma: dissatisfaction and great desire.

1.190 “ ‘Through malice, beings will be taken to hell, will be led to rebirth as an animal, will be led to Yama’s realm. Even if born as a human, there will be two results of that karma: seeking opportunities to harm and being tormented by others.

1.191 “ ‘Through wrong views, beings will be taken to hell, will be led to rebirth as an animal, will be led to Yama’s realm. Even if born as a human, there will be two results of that karma: falling into bad views and being deceptive.

1.192 “ ‘Therefore as these paths of the bad actions gather an immeasurable great mass of suffering, I shall reject these paths of the ten bad actions and remain happy in enjoying the delights of the pleasure of the Dharma. I shall reject these paths of the ten bad actions, and I shall remain on the paths of the ten good actions and bring others onto them.

1.193 “ ‘Toward those beings I will first develop a motivation to benefit them, to bring them happiness, love, compassion, and kindness, to take care of them, to protect them, to be their teacher, and to be their instructor.’

1.194 “He also thinks, ‘Alas! These beings who have fallen into evil views have aberrant understanding, have aberrant motivation, and move through the darkness of an evil path. [F.191.a] Therefore I shall bring them to the path of the truth, the path of the correct view, the true nature exactly as it is.

1.195 “ ‘Oh! These beings are in conflict, quarrel and fight, and are continuously burning with anger and enmity. Therefore I shall bring them to the accomplishment of the highest great love.

1.196 “ ‘Alas! These beings are unsatisfied and crave for the wealth of others and are endlessly engaged in gaining a livelihood. Therefore, I shall establish them in livelihood through the purity of the body, speech, and mind’s actions.

1.197 “ ‘Alas! These beings have desire, anger, and ignorance, which are the causes of existence, and they are continuously burning in the flames of the various kleśas but do not seek the method that would free them from that. Therefore I shall bring them to the cessation of all kleśas, [410] to freedom from harm, to nirvāṇa.

1.198 “ ‘Alas! These beings are enveloped in the darkness of ignorance, the loss of sight, and the blindness of ignorance; the light of wisdom is far away, and they work in the vast desert of saṃsāra, carrying out actions in the vast desert of bad views. Therefore, I shall do whatever I can to purify their wisdom eyes of obscurations so that they will gain an unobscured understanding, not dependent on others, of the true nature of all phenomena.

1.199 “ ‘Alas! These beings accomplish actions in the vast desert and wasteland of saṃsāra and are looking down into the abyss of the hells, rebirth as animals, and Yama’s realm. [F.191.b] They are caught in the unending net of

wrong views, they are enveloped in the darkness of ignorance, they have gone astray on the incorrect path, they are blind and without the guide of virtue, they see as salvation that which is not salvation, they are bound in the noose of Māra, they are seized by the bandit of perceptions, they are sunk in the darkness of the motivation of Māra, and the motivation of buddhahood is far away. Therefore, I shall become a protector for them in that saṃsāra, I will lead them across that desert that is difficult to cross, and I shall bring them to the city of omniscience, which is free of fear and free from harm.

1.200 " 'Alas! These beings are drowning in a great river, having entered the river of desire, ignorance, existence, and views; having been caught in the current of saṃsāra, swept away by the river of existence, tossed around by its great waves, and overcome by the power of desire and craving, they are devoid of the power of contemplation and engage in desire, malice, violence, and many thoughts, and they are captured by the river monster of the view of a self, caught in the whirlpool of the darkness of pleasures, sunk in the swamp of craving for pleasures, lost in the dry wasteland of great egotism, without support, unable to escape from the city of sensory perceptions, and without the liberation of good actions. Therefore, I shall free them through the power of great compassion and the strength of good actions, and bring them to the precious island of omniscience, which is free of harm, free of dirt, peaceful, happy, and without fear.

1.201 " 'Alas! These beings are tormented by the many sufferings and unhappinesses of the three realms; [F.192.a] they are in the bondage of desire and anger, of pleasure and sorrow; they wail in misery; they are held in the chains of craving, enveloped in the darkness of ignorance, and in conflict with one another.[189] Therefore I shall bring them all to unobscured nirvāṇa, which is distinct from the three realms.[190]

1.202 " 'Alas! These beings are fixed upon belief in self and ownership, and they do not depart from the dwelling that is the skandhas; they enter into the four misconceptions, live within the empty town of the six sensory bases, are injured by the snakes of the four great elements, are attacked by the murderers and bandits of the skandhas, and experience immeasurable suffering. Therefore, I shall bring them to sublime happiness that is free of any abode: the nirvāṇa of unobscured omniscience.

1.203 " 'Alas! These beings aspire to what is inferior, weak, and incapable. Even though from the Mahāyāna there arises the irreversible sublime mind of omniscient wisdom, they have śrāvaka and pratyekabuddha mentalities. Therefore, I shall bring them to the unsurpassable Mahāyāna, which has the immense motivation and vast realization of buddhahood, by teaching them about omniscient wisdom.'

1.204 “O jinaputras! The bodhisattva who has that power and might of correct conduct, who is skilled in the accomplishment of compassion and love, is a good friend who is not under the control of all beings, who does not forsake all beings, who is skilled in knowing what is and is not to be done. [F.192.b] He who is on the Stainless bodhisattva bhūmi will, because of his vast view and the power of his prayers, have many buddhas appear to him. Because of his vast view and the power of his prayers, many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions of buddhas, many tens of millions[191] of buddhas, many billions of buddhas, many tens of billions of buddhas, many trillions of buddhas, and many quintillions of buddhas will appear to him. He will see those tathāgatas, those arhats, those samyaksambuddhas, and with a vast motivation he will serve them, worship them, honor them, make offerings to them, and supply them with robes, alms, bowls, beds, medicine for when they are ill, and implements. He will also offer all the articles that bring happiness to a bodhisattva. He will also offer to the assemblies of the Saṅgha. He will dedicate all those roots of goodness to the highest complete enlightenment.

1.205 “He also respectfully receives from those tathāgata arhat samyak-sambuddhas these paths of the ten good actions, and having received them he does not abandon them or let them go to waste. For many eons, for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, many millions of eons, many tens of millions of eons, many billions of eons, many tens of billions of eons, many trillions of eons, and many quintillions of eons, he remains practicing generosity and pure conduct without the fault of miserliness or the stain of bad conduct. [F.193.a]

1.206 “O jinaputras! It is like this: to give an analogy, if gold is put into green vitriol, all its impurities are removed.

1.207 “O jinaputras! In that same way, the bodhisattva on the Stainless bodhisattva bhūmi, for many eons and so on, up to many quintillions of eons, remains practicing generosity and pure conduct without the fault of miserliness or the stain of bad conduct. From among the four methods of attracting beings, he primarily practices kind words. From among the ten perfections, the perfection of good conduct predominates, and the other perfections are not accomplished fully and completely.

1.208 “O jinaputras! This was a brief teaching of the bodhisattva bhūmi named Stainless, which is the second bodhisattva bhūmi.

1.209 “The bodhisattva mahāsattva who is on that bhūmi predominantly becomes a cakravartin king with power over the four continents. Through the Dharma he attains sovereignty and becomes endowed with the seven

precious possessions. He is skilled and has the ability to eliminate the fault of miserliness and the stain of bad conduct in all beings. He is very skilled in bringing beings onto the path of the ten good actions.

1.210 "He does not become weary of accomplishing great generosity, and in whatever roots of goodness he practices through kind words, actions that benefit others, and practicing what he preaches, among all beings he becomes supreme, [F.193.b] the best, the foremost, the highest, the most excellent, the unsurpassable, the guide, the leader, the commander, and so on, up until becoming the omniscient one who is relied on. His mind is always focused on the Buddha, focused on the Dharma, focused on the Saṅgha, focused on the bodhisattvas, focused on bodhisattva conduct, focused on the bodhisattva bhūmis, focused on the perfections, focused on the strengths, focused on the confidences, focused on the unique qualities of buddhahood, and so on, up until being focused on the omniscient wisdom endowed with the supreme aspects.

1.211 "If he wishes to, he can apply himself in such a way that in just one instant he can abandon his entire family, wife, and possessions and is ordained in the Tathāgata's teaching. Having been ordained, in just one instant he attains and rests in a thousand samādhis, sees a thousand buddhas and knows their blessings, causes a thousand worlds to shake, goes to a thousand buddha realms, illuminates a thousand worlds, ripens a thousand beings, remains for a thousand eons, enters a thousand previous eons and a thousand future eons, opens a thousand Dharma doors, manifests a thousand bodies, and manifests each body having a retinue of a thousand bodhisattvas. From this time onward the bodhisattvas who have the power of prayer through particular prayers manifest bodies, light, miracles, [F.194.a] sights, activities, voices, conduct, displays, blessings, transformations, and manifestations for many eons, for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, and so on, until many quintillions of eons, which are difficult to enumerate."

1.212 Then the bodhisattva Vajragarbha, in order to teach the meaning of this bhūmi and to analyze it, recited these verses:

1.213 "They have serene, straightforward, capable minds.
They are endowed with virtuous thoughts and tamed thoughts.
They are independent and have sublime understanding:
These wise ones with exalted thought ascend to the second bhūmi.

1.214 "Remaining on that bhūmi, they have qualities and virtues.
They are not motivated to harm, they have forsaken killing,
They have forsaken taking what is not given and forsaken the wives of others,

They are truthful and do not slander or speak harshly.

1.215 "They are free from coveting the possessions of others and have loving minds.
They follow the correct path and do not deceive.
They do not have deception or obscurity but are reliable.[192]
They maintain the conduct of a teacher and are always careful.

1.216 "All the sufferings in the hells and among animals,
The continually burning bodies in Yama's domain—
All arise from sin; they are created by bad actions. [F.194.b]
Therefore, abandon them and obtain the true Dharma.

1.217 "A desirable birth as a human being
Up to the bliss of the dhyāna deities at the summit of existence,
And the Pratyekabuddhayāna and Śrāvakayāna—
All are created by the ten paths of goodness.

1.218 "Knowing this, the wise are always careful.
They maintain good conduct, and it becomes perfect.
More than before they have thoughts of compassion,
And seeing the suffering of beings they develop kindness.

1.219 "Alas! Those who have childlike minds fall into bad views,
They have minds of anger and enmity and engage in conflict,
And they are never satisfied and always yearn for objects of desire:
I shall liberate these beings who have three causes.

1.220 "They are enveloped in the great darkness of ignorance,
They have fallen into the trap of views on the path through the wilderness,
And they are continually harmed by enemies in the cage of saṃsāra:
I shall liberate them from the māra bandits.

1.221 "They drown in the four great rivers, tossed by the waves of the kleśas;
They are tormented by the hundreds of sufferings in the three realms;
And they live in the abode of the skandhas and perceive them as a self:
I shall dedicate myself to liberating them from suffering.

1.222 "They have rejected the wonderful sublime wisdom of the Buddha
And therefore have developed an inferior understanding.
I shall establish them in the Tathāgata's stainless wisdom.
The wise have unrivaled diligence for the sake of the Jina's wisdom.

1.223 "On this bhūmi the great sages accumulate a hundred qualities.
They see many sugatas and make offerings to them.

They purify themselves through those good actions for ten million eons,
Like the best gold that is placed in green vitriol. [F.195.a]

1.224 “The jinaputras on this bhūmi become cakravartin kings
Who lead beings to the ten good actions.
They accumulate every kind of good action.
Through the ten strengths they become protectors of beings.

1.225 “If they wish, they renounce the kingdom.
Those stable ones take ordination in the supreme teaching.
With diligence they attain supreme sublime samādhis,
And in one instant they see a thousand buddhas.

1.226 “In that way there will be that number or many more.
The great leaders teach while remaining on this bhūmi.
They have the supreme prayer for wisdom that is higher,
And they guide beings through many forms of emanations.”

1.227 In that way the bodhisattvas[193]
Were taught the perfect second bhūmi.[194]
That was the second bodhisattva bhūmi, which is called Stainless. [B15]

1.228 Having heard those words on the conduct of the perfect bhūmi,
The bodhisattva’s inconceivable field of activity,
The jinaputras were overjoyed and respectful,
And they scattered flowers upon the Jina.[195]

1.229 “Excellent! Excellent! You who are like a mountain,
With a motivation of compassion for all beings
You have taught the sublime perfect bhūmi’s field of activity
And the correct conduct and vows of the wise ones.

1.230 “What you have taught is true, unmistaken and nothing else.
It is the beautiful conduct of the bodhisattvas
Wishing to bring benefit and happiness to all beings.
You have taught this supreme illumination.

1.231 “Now still devas and humans are making offerings.
You who are skilled in describing correctly the Dharma’s wisdom,
Describe the third sublime bhūmi
In accordance with the nature of their activity.

1.232 “The great sages’ practice of generosity, [F.195.b]
Their patience, diligence, peace, wisdom, methods,
Supreme love, and path of compassion—

Teach us that training in the practice of the jinaputras."

1.233 Then Vimukticandra said
To wise Vajragarbha,
"Wise one, teach the motivation
That causes ascent to the third bhūmi."

1.234 The bodhisattva mahāsattva Vajragarbha said, "O jinaputras! In that way through purifying his higher motivation on the second bodhisattva bhūmi he ascends to the third bhūmi. He ascends through ten kinds of focusing on his mind's orientation. What are those ten? They are (1) focusing on the orientation of a pure mind, (2) focusing on the orientation of a stable mind, (3) focusing on the orientation of a disenchanted mind, (4) focusing on the orientation of a mind without desire, (5) focusing on the orientation of an irreversible mind, (6) focusing on the orientation of a resolute mind, (7) focusing on the orientation of a refined mind, (8) focusing on the orientation of an insatiable mind, (9) focusing on the orientation of a sublime mind, and (10) focusing on the orientation of an exalted mind.

1.235 "O jinaputras, the bodhisattva who is on the third bodhisattva bhūmi realizes correctly, just as it is, that (1) all that is composite is impermanent. (2) He sees the nature of that which is composite to be suffering,[196] (3) unpleasantness, (4) unreliability, (5) destruction, (6) transitoriness, (7) momentary arising and ceasing, (8) nonarising in the past, (9) nontransference into the future, [F.196.a] and (10) nonpresence in the present.

1.236 "When he sees in that way the nature of composite phenomena, he sees that they are accompanied by (1) destruction, (2) weeping, (3) misery, (4) wailing, (5) distress, (6) bondage by pleasure and displeasure, (7) great suffering, unhappiness, and distress, (8) being nonaccumulative,[197] (9) the burning fires of desire, anger, and ignorance, (10) and numerous various illnesses.

1.237 "He elevates his motivation, more than ever before, higher than composite phenomena, and he aims for the wisdom of the tathāgatas.

1.238 "He sees the wisdom of the tathāgatas as (1) inconceivable, (2) unequaled, (3) unfathomable, (4) hard to obtain, (5) unique, (6) invulnerable, (7) undisturbed, (8) having arrived at the city of no fear, (9) irreversible, (10) and protecting many beings.

1.239 "In that way, he sees the wisdom of the tathāgatas as beyond measure and sees that composite phenomena have numerous misfortunes. More than ever before he develops ten perceptions of all beings. What are these ten? (1) He perceives them as being without a protector, without a refuge, and without a support; (2) as being continually destitute; (3) as burning with the

fires of desire, anger, and ignorance; (4) as being imprisoned in the dungeon of existence; (5) as being continuously enveloped in the darkness of the kleśas; (6) as having the thoughts of a mind that does not have the power to examine; [F.196.b] (7) as having no aspiration to good qualities; (8) as having gone astray from the entire Dharma of the Buddha; (9) as being swept along in the current of saṃsāra; and (10) as being terrified by the path to liberation. Those are the ten perceptions he acquires.

1.240 "Then, seeing that the realm of beings has many misfortunes, he engages in this kind of diligence: (1) 'I will protect these beings, (2) I will liberate them, (3) I will purify them, (4) I will raise them up, (5) I will establish them,[198] (6) I will make them stable,[199] (7) I will satisfy them,[200] (8) I will nurture them, (9) I will tame them, and (10) I will cause them to enter nirvāṇa.'

1.241 "He is thus disenchanted with the nature of composite phenomena, considers all beings, puts his trust in the wisdom of the tathāgatas as omniscient wisdom, and is dedicated to protecting beings. He considers in this way: 'Through what method or path can I raise up these beings who have fallen into suffering and the kleśas, and bring them to the ultimate happiness of nirvāṇa?'

1.242 "The bodhisattva concludes, 'That can only come from unobscured wisdom, the state of liberation. Unobscured wisdom, the state of liberation, can only come from the realization of the exact nature of all phenomena. [F.197.a] The realization of the exact nature of all phenomena can only come from the wisdom of nonoccurrence, nonarising. The light of that wisdom can only come from skill in dhyāna and certainty of realization. Skill in dhyāna and certainty of realization can only come from becoming learned through listening.'

1.243 "He has that kind of knowledge through examination, and more than ever he is engaged in diligently seeking for the sublime Dharma. He is dedicated to listening to the Dharma day and night, he fulfills his insatiable desire for the Dharma, he is constantly seeking the Buddha's Dharma, he delights in the Dharma, he enjoys the Dharma, he depends on the Dharma, he is focused on the Dharma, he is intent upon the Dharma, he is predisposed to the Dharma, he is devoted to the Dharma, he clings to the Dharma, he protects the Dharma, and he has the correct practice of the Dharma.

1.244 "He is so dedicated to seeking the Dharma that there is nothing precious, no wealth, no riches, no grain store, and no treasury that he will not give away. Because of his delight in the Dharma, he does not perceive it as a hardship. Otherwise, when a dharmabhāṇaka recites even one word he will perceive it as a hardship.

1.245 “There is nothing that he has externally acquired that he will not give away for the sake of the Dharma, and there is nothing of himself that he will not give away. What are these? He will give away his servants, [F.197.b] he will give away his kingdom, he will give away his possessions, and he will give away his wealth and grain and his jewels, gold, and treasury. He will give away his horses, elephants, chariots, and steeds. He will give away his precious jewelry and ornaments. He will give away his wives, his sons, and his daughters. He will give away his head, feet, hands, and limbs. He will give away his entire body. There is none of this that he will not give away for the sake of the Dharma.

1.246 “There is nothing that he will not do in order to serve and attend the guru. There is nothing that he will not do, eliminating pride and arrogance and serving humbly. There is nothing that would be physically painful that he will not do. He is made happy by hearing one word of Dharma that he has not heard before, and not by great wealth, not by obtaining a mass of jewels that would fill the great universe of a thousand million worlds. He is made happy by hearing one verse of the excellent teaching and not by becoming Śakra, Brahmā, or a cakravartin king for many hundreds of thousands of eons.

1.247 “If someone were to declare to him, ‘If you can throw your body into this great pit of fire and experience that vast sensation of physical suffering, I will teach to you one word of the perfect Buddha’s Dharma, which teaches the refinement of the bodhisattva’s conduct,’ then he would think, [F.198.a] ‘In order to receive one word of the perfect Buddha’s Dharma teaching on purifying the bodhisattva conduct, I would leap from the Brahmā realm into a fire that fills the great universe of a thousand million worlds, not to mention throw myself into an ordinary pit of fire like this. I would experience the sufferings of hell in order to seek the Buddha’s Dharma, not to mention experience human suffering.’

1.248 “He seeks the Dharma with that kind of dedication. When he has heard the Dharma, he gives it his complete attention. He rejoices in the Dharma that he has heard and reflects on it while remaining in solitude. That is how he contemplates the Dharma.

1.249 “His correct practice of the true Dharma is not solely the pure path of the learned words of the Buddha’s Dharma. The bodhisattva who is on the bodhisattva bhūmi called Shining has no desires, has no bad actions or negative qualities, and has contemplation and examination. Solitude brings him joy and bliss, which is attaining and remaining in the first dhyāna.

1.250 “Then contemplation and examination cease; there is great internal clarity, the mind becomes one-pointed without contemplation or examination, and there is both the joy and bliss of samādhi, so that he accomplishes and

remains in the second dhyāna.

1.251 "Then he remains in equanimity with no desire for that joy, so that with mindfulness there is awareness of the bliss, and there is the physical sensation of it. [F.198.b] The equanimity of the noble ones has mindfulness that is without joy but remains in bliss.

"This means that he accomplishes and remains in the third dhyāna.

1.252 "Then he eliminates bliss and eliminates suffering. Pleasant and unpleasant states of mind cease so that that he accomplishes and remains in the fourth dhyāna, in which there is no suffering or bliss, and the pure mindfulness of equanimity.

1.253 "The perception of forms is transcended, and the perception of obstacles ceases, so that there is no mental engagement with various perceptions, so that there is what is called infinite space. Thus he accomplishes and remains in the āyatana of infinite space. Then that āyatana of infinite space is transcended and there is what is called infinite consciousness, so that he accomplishes and remains in the āyatana of infinite consciousness. Then that āyatana of infinite consciousness is transcended and there is what is called nothingness, so that he accomplishes and remains in the āyatana of nothingness. Then that āyatana of nothingness is transcended and there is what is called neither perception nor nonperception, so that he accomplishes and remains in the āyatana of neither perception nor nonperception.

1.254 "Thus he accomplishes the practice of the Dharma's true Dharma by nothing other than the state of nondelight.

1.255 "He has an expansive loving mind that is vast, [F.199.a] nondual, immeasurable, without hostility, nondependent, unobscured, nonharmful, and all-pervading, so that it fills all worlds, the realm of phenomena, reaches the limits of space, and spreads everywhere.

1.256 "He demonstrates various miracles. He makes the earth shake, he makes one thing become many and many things become one, he can appear and disappear, he can pass through walls, he can pass through ramparts, he can pass freely through mountains as if they were space, he can sit cross-legged in the air, he can sink into the earth as if it were water, he stands on water as if it were earth, he emits smoke as if he were a fire, he blazes with fire, and rain falls from his body as if he were a great cloud. With his miraculous prowess and his great powers, he can touch the sun and the moon with his hand, and the power of his body extends up to the Brahmā realm. With his superhuman, pure, divine hearing he listens to what both humans and deities say. He hears sounds whether they are faraway or near, even small sounds like those of gnats, mosquito, bugs, and flies.

1.257 “He knows exactly what is in the minds of other beings and other individuals. He knows a mind that has desire to be a mind that has desire, knowing it exactly for what it is. [F.199.b] He knows a mind without desire to be a mind without desire, knowing it exactly for what it is. He knows exactly if the mind has anger or is without anger, has ignorance or is without ignorance, has the kleśas or is without the kleśas, is great or small, is wide or narrow, is in meditation or is not in meditation, is liberated or is not liberated, and has faults or is without faults, and he knows a mind that is vast to be vast. He knows a mind that is limited to be a mind that is limited, knowing it to be exactly what it is.

1.258 “In that way, he knows perfectly the minds of other beings, the minds of other individuals. He remembers many previous lifetimes: he remembers one previous lifetime, two, three, four, five, ten, twenty, thirty, forty, fifty, and a hundred previous lives. He remembers many hundreds of previous lives, many thousands of previous lives, many hundreds of thousands of previous lives, many hundreds of thousands of millions of previous lives, and many quintillions of previous lives.[201] [F.200.a]

1.259 “He remembers many eons of creation, many eons of destruction, and many eons of creation and destruction. He remembers many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, many tens of millions[202] of eons, many billions of eons, many tens of billions of eons, many trillions of eons, and many quintillions of eons.

1.260 “He says, ‘I lived in such and such a place, I had this name, I had this family, I had this clan, I ate this food, my lifetime was this long, I remained for this long, and I experienced this happiness and unhappiness, then when I died I was reborn in such and such a place. Then when I died there, I was reborn in such and such a place.’ In that way he remembers many details of his previous lifetimes, such as his appearance, location, and omens.

1.261 “With his superhuman pure divine sight he sees the deaths of beings, their rebirths, their good color or bad color, and whether they go on the path to happiness or to the lower realms, seeing all that is good or bad.

1.262 “He knows perfectly what kind of karma beings have created: ‘These beings have done bad actions with their bodies, they have done bad actions with their speech, they have done bad actions with their minds, they have maligned the noble ones, and they have wrong views. As the result of the karma they have acquired by holding wrong views they will acquire a body. After death they will fall into the lower realms, into the bad existences, and be reborn in the hells.

1.263 “ ‘These beings have done good actions with their bodies, done good actions with their speech, and done good actions with their minds. They have not maligned the noble ones, and they have correct views. [F.200.b] As

the result of the karma they have acquired by holding correct views, they will acquire a body. After death they will be reborn in the higher realms, in happy existences.'

1.264 "In that way, with divine, superhuman pure sight he sees the death of beings who have passed away, their birth, their good color or bad color, whether they have gone to happy existences or bad existences; he sees all the good and bad, with their dispositions, signs, and omens. He knows exactly what kind of karma beings have to follow.

1.265 "He rests in meditation in these dhyānas, liberations, samādhis, and samāpattis and arises from them. He does not fall under their power but sees the completion of the factors for enlightenment.

1.266 "When he is on this bodhisattva bhūmi called Shining, many buddhas will appear to him because of his vast view and the power of his prayers, because of his vast view and the power of his prayers. Many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions of buddhas, many tens of millions of buddhas, many billions of buddhas, many tens of billions of buddhas, many trillions of buddhas, and many quintillions of buddhas will appear to him. He will see those tathāgatas, those arhats, those samyaksambuddhas, and with a vast motivation he will serve them, worship them, honor them, make offerings to them, and supply them with robes, alms, bowls, beds, medicine for when they are ill, [F.201.a] and implements. He will also offer all the articles that bring happiness to a bodhisattva. He will also offer to the assemblies of the Saṅgha. He will dedicate all those roots of goodness to the highest complete enlightenment.

1.267 "In that way, he will serve those tathāgatas, arhats, samyaksambuddhas and, attending them, will listen to the Dharma, acquire it, and possess it. When they have heard it, in what way do they diligently practice it? He knows that all phenomena do not depart and are not destroyed but arise through dependent origination. Because of this view and understanding, the bondage of desire will become weaker, the bondage of existence will become weaker, the bondage of ignorance will become weaker, and the bondage of views will become more purified. The bodhisattva who is on the Shining bodhisattva bhūmi will forsake and not accumulate incorrect desires for many eons, for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, many tens of millions[203] of eons, many billions of eons, many tens of billions of eons, many trillions of eons, and many quintillions of eons. Those roots of goodness will be purified; they will become completely pure and usable.

1.268 “O jinaputras! By analogy, gold to the weight of a dharaṇa in the hands of a skilled goldsmith can be made perfect. [F.201.b] In the same way, the one who is on this Shining bodhisattva bhūmi is unobscured by bad desire, unobscured by bad anger, and unobscured by bad ignorance. The roots of goodness arise, are pure, and are effective. His patience and gentleness are even more purified. He is entirely pleasant to be with. He is never angry. He is never disturbed. He is never unsettled. He is never unstable. He wishes to repay good actions. He is without deception or deceit. He is not incomprehensible.

1.269 “From among the four methods of attracting beings, he primarily practices accomplishing benefit.

“From among the ten perfections, the perfection of patience predominates, and the other perfections are not accomplished fully and completely.

1.270 “O jinaputras! This is the bodhisattva bhūmi named Shining, which is the third bodhisattva bhūmi.

“The bodhisattva who is on that bhūmi predominantly becomes Indra, king of the devas. He is skilled and has the ability to eliminate the fault of desire and passion in all beings.

1.271 “In whatever roots of goodness he accomplishes through kind words, actions that benefit others, and practicing what he preaches, [F.202.a] among all beings he becomes supreme, the best, the foremost, the highest, the most excellent, the unsurpassable, the guide, the leader, the commander, and so on, up until becoming the omniscient one who is relied on. His mind is always focused on the Buddha, focused on the Dharma, focused on the Saṅgha, focused on the bodhisattvas, focused on bodhisattva conduct, focused on the bodhisattva bhūmis, focused on the perfections, focused on the strengths, focused on the confidences, focused on the unique qualities of buddhahood, and so on, up until being focused on the omniscient wisdom endowed with the supreme aspects.

1.272 “If he wishes to, he can apply himself in such a way that in just one instant he attains and rests in a hundred thousand samādhis, sees a hundred thousand buddhas and knows their blessings, causes a hundred thousand worlds to shake, goes to a hundred thousand buddha realms, illuminates a hundred thousand worlds, ripens a hundred thousand beings, remains for a hundred thousand eons, enters a hundred thousand previous eons and a hundred thousand future eons, opens a hundred thousand Dharma doors, manifests a hundred thousand bodies, and manifests each body having a retinue of a hundred thousand bodhisattvas.

1.273 “From this time onward the bodhisattvas, with the power of prayer [F.202.b] and through particular prayers, manifest bodies, light, miracles, sights, activities, voices, conduct, displays, blessings, transformations, and

manifestations for many eons, for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, and so on, until many quintillions of eons, which are difficult to enumerate."

1.274 Then the bodhisattva mahāsattva Vajragarbha, in order to teach the meaning of this bhūmi and to analyze it, recited these verses:

1.275 "They have pure intention, are the source of qualities, and are constant.
They are disenchanted, have no desires, and are irreversible.
They have resolute motivation, refined, insatiable application, and sublime power,
Are wise with exalted intention, and reach the third bhūmi.

1.276 "The wise ones on this bhūmi called Shining know
That composite phenomena have the qualities of impermanence, foulness, and destruction
And are transitory, are momentary, and cease.
They regard the nature of composite phenomena to be without origination.

1.277 "They see composite phenomena as an infinite fire
Where one falls ill, where there is misery and wailing,
Distress, and the bondage of pleasure and displeasure,
A place of suffering and unhappiness like a blazing inferno.

1.278 "They are disenchanted with the three existences and indifferent to them.
They desire the wisdom of the sugatas and are intent on nothing else.
They see the wisdom of the jinas as inconceivable,
Unequaled, the incomparable ultimate, and inviolable.

1.279 "Desiring the invulnerable wisdom of the buddhas,
They engage in constant diligence while thinking,
'I will protect those who are wandering forsaken without protector or refuge,
Always destitute and burned by the three fires,

1.280 " 'Their minds bound by hundreds of sufferings in the dungeon of existence, [F.203.a]
Enveloped by the kleśas, having incorrect view and no aspiration,
Childlike beings have no delight in the teaching of the sugatas,
And they are swept away by the current of saṃsāra and terrified of liberation.'

1.281 "They desire knowledge and impartially benefit beings.
They consider, 'What is the cause for the liberation of beings?'

The bodhisattva concludes, ‘There is none other than the unobscured
knowledge of the tathāgatas,
A knowledge that arises from the infinite wisdom of the sugatas,

1.282 “ ‘And that wisdom comes from listening to the Dharma.’
Knowing that, they practice with diligence the meaning they have heard.
Day and night, they act only in order to listen to the Dharma.
They are devoted to the Dharma and wish to accomplish its meaning.

1.283 “The wise, for the sake of the Dharma, give away without holding back
Their precious jewels and pearls, their friends and family,
Their endless kingdoms, their perfect, sublime palaces,
Their wives, their sons, and their faithful retinues.

1.284 “They give their heads, legs, arms, and eyes, their own flesh,
Their tongues, teeth, noses, ears, and blood.
They even pull out their hearts and their marrow
And do not see it as a hardship they have to endure.

1.285 “If someone were to come and say to them,
‘If you dare to leap into that fiercely blazing fire pit
I will teach you the precious teaching of the Sugata,’
Hearing that, for the sake of qualities they would jump in without hesitation.

1.286 “They say, ‘For the sake of one word of Dharma, which is like the summit of
Sumeru,
I would jump from the realm of Brahmā into a fire that fills the universe.
The enlightenment of the Jina is hard to obtain,
While the happiness of humans is easy to obtain.

1.287 “ ‘In order to attain the wisdom of the supreme sage,
I would endure the suffering of the Avīci hell.
So, needless to say, in order to hear the Dharma [F.203.b]
I would take on a mass of all kinds of human suffering.’

1.288 “Having heard the Dharma, they contemplate it accordingly
And attain the immeasurable dhyānas and similarly
The four formless states and the five sublime clairvoyances,
But those powers do not cause them to be reborn.

1.289 “On this bhūmi these possessors of qualities make offerings
To many millions[204] of buddhas and listen with certainty to the Dharma.
They reach subtlety, are free from wrong, and become purified.
They become faultless to the same extent as refined gold.

1.290 “Those on this bhūmi are endowed with qualities and become lords of gods.
They attain the power to eliminate the illness of desire.
They bring many kinds of deities to the path of goodness.
They desire only the qualities of buddhahood and think of nothing else.

1.291 “The bodhisattvas on this bhūmi practice with diligence.
They attain no less than a hundred thousand samādhis.
They see the buddhas, their bodies adorned with wonderful signs,
And moreover have powerful prayers and inconceivable qualities.”

1.292 In that way the supreme third bhūmi
Was taught to the bodhisattvas,
To the supreme bodhisattvas
Who diligently benefit all beings.

1.293 That which is called Shining
Is the third bodhisattva bhūmi.

1.294 After hearing about the vast conduct of this
Beautiful, supreme, sublime bhūmi,
The gladdened bodhisattvas were pleased
And scattered flowers to the Jina.

1.295 Because this Dharma was well taught and explained,
Even the great ocean filled with saltwater shook.
Beautiful divine maidens sang of the Dharma
With the music of beautiful songs.

1.296 The lord of the Vaśavartin deities was very happy [F.204.a]
And scattered divine jewels over the Sugata.
“Speak, Jina,[205] you who have accomplished the goal
And attained the perfect qualities.

1.297 “What is the purpose of the sublime Dharma
And the perfect conduct of the bodhisattva?
This bhūmi that the wise have heard of here today
Would be difficult to hear of in a hundred eons.

1.298 “The sublime conduct of the wise bodhisattvas
Is beneficial for deities and humans, so say more!
This multitude of deities will be overjoyed to hear
The meaning of the bhūmi, this definite unmistaken path.”

1.299 Vimukticandra then said:

"Teach the wise conduct
That ascends to the fourth bhūmi."

1.300 The bodhisattva Vajragarbha said, "O jinaputras! In that way the bodhisattva who has perfectly purified insight[206] on the third bodhisattva bhūmi Shining ascends to the fourth bodhisattva bhūmi. He ascends because of[207] ten attainments through insight into the Dharma. What are these ten? They are (1) attainment through insight in analyzing the realms of beings, (2) attainment through insight in analyzing the element of worlds, (3) attainment through insight in analyzing the element of phenomena, (4) attainment through insight in analyzing the element of space, (5) attainment through insight in analyzing the element of consciousnesses, (6) attainment through insight in analyzing the element of the desire realm, (7) attainment through insight in analyzing the element of the form realm, (8) attainment through insight in analyzing the element of the formless realm, (9) attainment through insight in analyzing the elements of sublime intention and aspiration,[208] [F.204.b] and (10) attainment through insight in analyzing the elements of exalted motivation.[209]

"They ascend because of these ten attainments through insight.

1.301 "O jinaputras! When the bodhisattva attains the bodhisattva bhūmi named Brilliance he becomes one of the tathāgata family through attaining its qualities, the ten qualities that ripen wisdom. What are these ten? They are (1) irreversible motivation, (2) attaining the consummate state of stainless faith in the Three Jewels, (3) contemplation[210] on the arising and ceasing of composite phenomena, (4) contemplation on natural nonarising, (5) contemplation on the appearance and dissolution of worlds, (6) contemplation on taking birth in an existence through karma, (7) contemplation on saṃsāra and nirvāṇa, (8) contemplation on the karma for beings to be in buddha realms, (9) contemplation on the past and the future, and (10) contemplation on nonexistence and annihilation.

1.302 "O jinaputras, the bodhisattva mahāsattva becomes one of the tathāgata family through attaining these qualities, the ten qualities that ripen wisdom.

1.303 "O jinaputras, the bodhisattva on the Brilliance bodhisattva bhūmi has dedication, awareness, and mindfulness, has eliminated worldly longing and unhappiness, and maintains the observation of the body based upon the interior of his own body.

1.304 "He has dedication, awareness, and mindfulness, has eliminated worldly longing and unhappiness, [F.205.a] and maintains the observation of the body based upon the exterior of his own body.

1.305 "He has dedication, awareness, and mindfulness, has eliminated worldly longing and unhappiness, and maintains the observation of the body based upon the exterior and interior of his own body.

1.306 “Similarly, he maintains the observation of sensation based upon internal sensation, external sensation, and external and internal sensation.

1.307 “Similarly, he maintains the observation of mind based upon internal mind, external mind, and external and internal mind.

1.308 “He has dedication, awareness, and mindfulness, has eliminated worldly longing and unhappiness, and maintains the observation of phenomena based upon interior phenomena.

1.309 “He has dedication, awareness, and mindfulness, has eliminated worldly longing and unhappiness, and maintains the observation of phenomena based upon external phenomena.

1.310 “He has dedication, awareness, and mindfulness, has eliminated worldly longing and unhappiness, and maintains the observation of phenomena based upon exterior and interior phenomena.

1.311 “Because he does not give rise to bad, nonvirtuous qualities that have not been created, he gives rise to faith, exerts effort, generates diligence, controls his mind, and focuses[211] it correctly.

1.312 “Because he eliminates the bad and nonvirtuous qualities that he has previously created, he gives rise to faith, exerts effort, generates diligence, controls his mind, and focuses it correctly.

1.313 “Because he creates virtuous qualities that he has not previously created, he gives rise to faith, exerts effort, generates diligence, controls his mind, and focuses it correctly.

1.314 “Because the virtuous qualities he has created remain, and because they do not deteriorate but increase, develop even further, are meditated on, and are brought to perfection, [F.205.b] he gives rise to faith, exerts effort, generates diligence, controls his mind, and focuses it correctly.

1.315 “He cultivates the foundation for miraculous powers that is the samādhi of aspiration that possesses the mental activity of elimination based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.316 “He cultivates the foundation for miraculous powers that is the samādhi of diligence that possesses the mental activity of elimination based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.317 “He cultivates the foundation for miraculous powers that is the samādhi of motivation that possesses the mental activity of elimination based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.318 “He cultivates the foundation for miraculous powers that is the samādhi of analysis that possesses the mental activity of elimination based on detachment, based on detachment, based on absence of desire, based on

cessation, and developed by renunciation.

1.319 "He cultivates the power of faith based on detachment, based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.320 "He cultivates the power of diligence based on detachment, based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

"He cultivates the power of mindfulness based on detachment, based on absence of desire, based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.321 "He cultivates the power of samādhi based on detachment, based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

"He cultivates the power of wisdom based on detachment, based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.322 "He cultivates the strength of faith [F.206.a] based on detachment, based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

"He cultivates the strength of diligence based on detachment, based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.323 "He cultivates the strength of mindfulness based on detachment, based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

"He cultivates the strength of samādhi based on detachment, based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.324 "He cultivates the strength of wisdom based on detachment, based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

"He cultivates the factor for enlightenment that is mindfulness based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.325 "He cultivates the factor for enlightenment that is the analysis of phenomena based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.326 "He cultivates the factor for enlightenment that is diligence based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

"He cultivates the factor for enlightenment that is joy based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.327 "He cultivates the factor for enlightenment that is serenity based on detachment, [F.206.b] based on absence of desire, based on cessation, and developed by renunciation.

1.328 "He cultivates the factor for enlightenment that is samādhi based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

"He cultivates the factor for enlightenment that is equanimity based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.329 "He cultivates right view based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

"He cultivates right thought based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.330 "He cultivates right speech based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

"He cultivates right action based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.331 "He cultivates right livelihood based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

"He cultivates right effort based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

1.332 "He cultivates right mindfulness based on detachment, based on absence of desire, based on cessation, and developed by renunciation.

"He cultivates right samādhi based on detachment, [F.207.a] based on absence of desire, based on cessation, and developed by renunciation.

1.333 "Those come about by regarding all beings, accomplishing past prayers, having all-preceding great compassion, possessing great love, focusing on omniscient wisdom, creating a buddha realm, creating its adornments, accomplishing a tathāgata's strengths, confidences, unique buddha qualities, body, primary and secondary signs, aspects of voice, and perfect speech, seeking for higher and higher special Dharmas, hearing and comprehending the profound liberation of the Buddhadharma, and becoming adept in wisdom and methods through analysis.

1.334 "O jinaputras! The bodhisattva on the Brilliance bodhisattva bhūmi knows and has eliminated the view of a self and so on: the entire mass of attachments to a self, a being, a soul, a spirit, a person, a human, humanity,

skandhas, sensory elements, or sensory bases, and to beginnings and endings, examinations, analyses, numbering, possessions, wealth, and habitations. [F.207.b]

1.335 "He avoids whatever actions are condemned by the samyaksambuddhas, any that are endowed with the kleśas. He adopts whatever actions are praised by the samyaksambuddhas. He always practices whatever is conducive to the accumulation of the path to enlightenment.

1.336 "Therefore, through following the path he cultivates the aspects of the path[212] and the accomplishment of method and wisdom so that (1) his mind is loving, (2) his mind is gentle, (3) his mind is adept, (4) his mind brings benefit and happiness, (5) his mind is not afflicted, (6) his mind aspires higher and higher, (7) his mind desires unique wisdom, (8) his mind protects all beings, (9) his mind has reverence for the gurus, and (10) his mind practices the Dharma he has heard.

1.337 "He is (1) appreciative, (2) grateful, (3) pleasant, (4) amiable, (5) candid, (6) tender, (7) sincere, (8) humble, (9) eloquent, and (10) respectful.

1.338 "Thus he has patience, restraint, and tranquility. With patience, restraint, and tranquility he focuses on and practices the higher paths of refining the bhūmis.

1.339 "He has (1) unceasing diligence,[213] (2) unafflicted diligence, [F.208.a] (3) unstoppable diligence,[214] (4) vast diligence, (5) endless diligence, (6) refined diligence, (7) unequaled diligence, (8) invincible diligence, (9) the diligence to ripen all beings, and (10) the diligence that differentiates between good and bad conduct.

1.340 "More than ever before (1) he has purified the element of intention, (2) he is never apart from the element of superior intention, (3) he has purified the element of motivation, (4) his roots of goodness increase greatly, (5) he has eliminated worldly stains, (6) he has brought uncertainty, equivocation, and skepticism to an end, (7) he becomes completely free from doubts, (8) he becomes completely happy and calm, (9) he is in the presence of the blessings of the tathāgatas, and (10) he perfectly develops an immeasurable motivation in his mind.

1.341 "When he has reached the Brilliance bodhisattva bhūmi, because of his vast view and the power of his prayers, many buddhas will appear to him. Because of his vast view and the power of his prayers, many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions of buddhas, many tens of millions[215] of buddhas, many billions of buddhas, many tens of billions of buddhas, many trillions of buddhas, and many quintillions of buddhas will appear to him. [F.208.b] He will see those tathāgatas, those arhats, those samyaksambuddhas, and with a vast motivation he will serve them, worship them, honor them, make

offerings to them, and supply them with robes, alms, bowls, beds, medicine for when they are ill, and implements. He will also offer all the articles that bring happiness to a bodhisattva. He will also offer to the assemblies of the Saṅgha. He will dedicate all those roots of goodness to the highest complete enlightenment.

1.342 "He will honor those tathāgatas, those arhats, those samyaksambuddhas, and he will serve, listen to, and acquire and hold their teachings. Having heard their teachings he will correctly and diligently practice them. Most who have heard those teachings will become ordained within the teaching, and their thoughts, higher motivation, aspiration, and equanimity will be pure.

1.343 "The bodhisattva who is on the Brilliance bodhisattva bhūmi will remain in those thoughts, higher motivation, aspiration, and equanimity for many eons, for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, many millions of eons, many tens of millions of eons, many billions of eons, many tens of billions of eons, many trillions of eons, and many quintillions of eons. All his roots of goodness will be pure and extremely bright.

1.344 "O jinaputras, it is like when a skilled smith makes refined gold into jewelry that gold that has not been made into jewelry cannot surpass. [F.209.a] In that same way, the roots of goodness of a bodhisattva who is on the Brilliance bodhisattva bhūmi cannot be superseded or outshone by the roots of goodness of bodhisattvas on the lower bhūmis.

1.345 "O jinaputras! By analogy, a brilliant precious jewel that shines with an aura of light rays cannot be surpassed or outshone by other jewels, and neither wind, water, nor rain can stop it from shining.

1.346 "O jinaputras! In the same way a bodhisattva who is on the Brilliance bodhisattva bhūmi cannot be surpassed or outshone by bodhisattvas on the lower bhūmis, and neither māras nor beings with kleśas can stop his wisdom.

1.347 "From among the ten perfections, the perfection of diligence predominates, and the other perfections are not accomplished fully and completely.

"O jinaputras, this fourth bhūmi of the bodhisattva mahāsattvas is named Brilliance.

1.348 "The majority of the bodhisattva mahāsattvas who are on that bhūmi become the deva king Suyāma. He has the power and skill to destroy the view of a self in beings, and in whatever roots of goodness he practices through generosity, kind words, actions that benefit others, and practicing what he preaches, [F.209.b] among all beings he becomes supreme, the best, the foremost, the highest, the most excellent, the unsurpassable, the guide,

the leader, the commander, and so on, up until becoming the omniscient one who is relied on. His mind is always focused on the Buddha, focused on the Dharma, focused on the Saṅgha, focused on the bodhisattvas, focused on bodhisattva conduct, focused on the bodhisattva bhūmis, focused on the perfections, focused on the strengths, focused on the confidences, focused on the unique qualities of buddhahood, and so on, up until being focused on the omniscient wisdom endowed with the supreme aspects.

1.349 "If he wishes to, he can apply himself in such a way that in just one instant he attains and rests in ten million[216] samādhis, sees ten million buddhas and knows their blessings, causes ten million worlds to shake, goes to ten million buddha realms, illuminates ten million worlds, ripens ten million beings, remains for ten million eons, enters ten million previous eons and ten million future eons, opens ten million Dharma doors, manifests ten million bodies, and manifests each body having a retinue of ten million bodhisattvas.

1.350 "From this point on the bodhisattvas have the power of prayer, and through their particular prayers they emanate bodies, lights, miracles, sights, activities, voices, conduct, displays, blessings, transformations, and manifestations for many eons, [F.210.a] for many hundreds of eons, for many thousands of eons, for many hundreds of thousands of eons, and for many innumerable and many quintillions of eons."

1.351 Then Vajragarbha, in order to analyze and to teach this bhūmi, spoke these verses:

"Having purified the third bhūmi, Shining,
They analyze the activity of beings, the world, and likewise phenomena,
The element of space, the element of mind, and the three realms,
And they ascend with a pure intention and motivation.

1.352 "When a powerful one attains the bhūmi called Brilliance,
He is in the Teacher's family and is even more irreversible,
Is stainless toward the Buddha Jewel and the Dharma and Saṅgha,
And regards arising, ceasing, and remaining with indifference.

1.353 "He contemplates the karma that brings about worlds, actions, birth in existence,
Saṃsāra and nirvāṇa,[217] worlds and beings,
Phenomena, the past and future, annihilation,
And becoming one who follows the family of the Teacher.

1.354 "He acquires this Dharma and has beneficial compassion.
He meditates on the body and on sensation, mind, and phenomena.
The wise one meditates on the internal, the external, and both.
He has the meditation of remaining in mindfulness that forsakes existence.

1.355 “The wise ones cultivate the four eliminations.
They have ended bad actions and increased good actions.
They cultivate the four bases of miraculous powers, the powers, and the strengths,
The shining jewels of the factors for enlightenment, and the superior path.

1.356 “They cultivate those while their minds regard beings,
They have previously developed love and are supported by their previous prayers,
They aspire to omniscient wisdom and to buddha realms,
And they contemplate the sublime strengths and the higher bhūmis.

1.357 “Unwavering, they aspire to gain the confidences of the Teacher, [F.210.b]
His insuperable qualities, and the supreme Buddha speech.
They cultivate the attainment of the precious profound path,
The state of liberation, and great methods.

1.358 “They are free from the view of a self and from the sixty-two incorrect views,[218]
From the view of *me* or *mine* and the possession of a soul.
The wise ones on the fourth bhūmi have rejected all views
Of the skandhas, sensory bases,[219] and sensory elements as seats of the self.

1.359 “Whatever actions have been condemned by the jinas
As nonbeneficial and accompanied by the kleśas
Are rejected by the wise ones, who have pure intentions
And are dedicated to the Dharma, good actions, and benefiting beings.

1.360 “The wise one[220] has a loving mind, is careful,
Has a gentle mind, is candid, brings happiness and benefit,
Is not afflicted,[221] aspires to higher goals,
Desires the consecration of wisdom, and accomplishes the benefit of beings.

1.361 “He has reverence for the gurus,
Is appreciative, benevolent, guileless,
Honest, candid, and reliable,
Has unstoppable diligence, and has perfect accomplishment.

1.362 “When they are on this bhūmi named Brilliance,
They attain the quality of a pure superior intention,
Their motivation intensifies and their good qualities multiply,
And the impurity of stains and all equivocation and uncertainty are ended.

1.363 “The bodhisattvas, the leaders of men, who are on this bhūmi

Make many millions of offerings to the sugatas.
They listen to their teachings and take ordination in them.
Like gold made into jewelry, they cannot be outshone or surpassed.

1.364 "The wise ones on this bhūmi have qualities, motivation,
Wisdom, methods, conduct, and the pure path.
Not even millions of māras are able to make them decline, [F.211.a]
Just as the wind and rain cannot put out the brilliance of a jewel.

1.365 "Those on this bhūmi are worthy of offerings from humans and deities.
They become Lord Suyāma, the sovereign Dharma practitioner.
They turn beings away from devious views,
And they engage in good conduct in order to have the wisdom of the jinas.

1.366 "Possessing diligence, resting in meditation, thinking of nothing else,
They see a billion[222] leaders of humans.
From then on they practice successfully for many eons.
They are the source of wisdom, accomplishing the results of supreme prayers."

1.367 In this way the son of the sugatas taught
This fourth supreme bhūmi,
Which is pure, has pure conduct,
And has beneficial qualities and wisdom.

1.368 That which is named Brilliance
Is the fourth bodhisattva bhūmi. [B16]

1.369 When the wise ones had heard the practice of this excellent bhūmi,
The jinaputras[223] were pleased and happy because of the Dharma.
The delighted ones in the sky threw down a rain of flowers
And proclaimed, "Excellent! Sugataputra, you are a great being."

1.370 Vaśavartin, lord of the gods, together with a host of devas,
Delighted, had come into the sky to make offerings to the Sugata.
With joy and devotion, they scattered upon the Sugata
A beautiful, colorful, great cloud of various flowers.

1.371 With beautiful songs, with musical instruments and drums,
A great multitude of devas made an offering to the Jina.[224]
They gazed upon the Jina's own body, which was present there,[225]
And these words arose from the beautiful melodies:

1.372 "After a very long time the Muni's intention has been fulfilled.
After a very long time the Jina has attained the peace of enlightenment.

After a very long time the benefit of humans and devas has been seen.
[F.211.b]
Śākyamuni has reached the divine city.

1.373 "After a very long time the water of the ocean has been shaken.
After a very long time the Muni has radiated beautiful light.
After a very long time beings have become happy.
After a very long time the compassionate teaching has been heard.

1.374 "After a very long time we have met the great Muni.
The perfection of all good qualities has been reached.
He has abandoned the darkness of the emotions of pride and arrogance.
We offer to the great renunciate who is worthy of offering.

1.375 "Having offered to him, we will go on the path to happiness.
Having offered to him, there will be many kinds of happiness.
Having offered to him, all suffering will end.
Having offered to him, there will be the supreme wisdom of the jinas.

1.376 "The Jina is completely pure like space,
Unstained in the world like a lotus in water;
He has risen far above, like Sumeru over the ocean.
With joyful minds we make offerings to the Jina."

1.377 When they had sung that song,
Many hundreds of deva maidens
With increased joy looked upon him,
And with great joy they honored him.

1.378 Then Vimukticandra
Said to Vajragarbha,
"Jinaputra, describe to us
The nature of the fifth bhūmi."

1.379 The bodhisattva Vajragarbha said, "O jinaputras! The bodhisattva who has completed the path of the fourth bodhisattva bhūmi enters the fifth bodhisattva bhūmi. He enters it through ten kinds of sameness[226] of the mind's thoughts[227] on purity. What are these ten? They are these: (1) the sameness of thoughts of the pure qualities[228] of the buddhas of the past; (2) the sameness of thoughts of the pure qualities of the buddhas of the future; (3) the sameness of thoughts of the pure qualities of the buddhas of the present; [F.212.a] (4) the sameness of thoughts of the purity of correct conduct; (5) the sameness of thoughts of the purity of mind;[229] (6) the sameness of thoughts of the purity of eliminating views, uncertainty,

doubt, and regret;[230] (7) the sameness of thoughts of the purity of knowing what is the path and what is not the path; (8) the sameness of thoughts of the purity of knowing diligence and rejection; (9) the sameness of thoughts of the purity of the increasing development[231] of all the factors for enlightenment; and (10) the sameness of thoughts of the purity of completely ripening all beings.

1.380 "O jinaputras, it is through these ten qualities of the mind's thoughts on purity that they enter it.

1.381 "O jinaputras, the bodhisattva who has reached the fifth bodhisattva bhūmi has accomplished those factors for enlightenment, those aspects of the path, and has a purified higher motivation.

1.382 "Therefore he (1) aspires to the subsequent superior path, (2) follows the true nature, (3) establishes the power of prayer, (4) through compassion and love does not abandon any being, (5) has gathered the accumulations of merit and wisdom, (6) is unceasing, (7) has accomplished skill in methods, (8) is focused on the splendor of the higher and higher bhūmis, (9) has received the blessing of the tathāgatas, and (10) through the development of the power of mindfulness, understanding, and discernment has unimpeded attention.

1.383 "He knows completely the noble truth of suffering. He knows completely the noble truths of the origin of suffering, the cessation of suffering, and the path that leads to the cessation of suffering. [F.212.b]

1.384 "(1) He is wise in relative truth, (2) he is wise in ultimate truth, (3) he is wise in the truth of characteristics, (4) he is wise in the truth of classification, (5) he is wise in the truth of accomplishment, (6) he is wise in the truth of things,[232] (7) he is wise in the truth of generation,[233] (8) he is wise in the truth of termination and nonarising,[234] (9) he is wise in the truth of entering the wisdom of the path,[235] and (10) he is also wise in developing the wisdom of the tathāgatas through accomplishing the transition between the stages of all bodhisattva bhūmis.

1.385 "(1) He makes other beings and other individuals happy according to their wishes and therefore knows relative truth perfectly. (2) He gathers all into one way and therefore knows ultimate truth perfectly. (3) He has comprehended the individual[236] characteristics of phenomena and therefore knows the truth of characteristics perfectly. (4) He has comprehended the distinct categories of phenomena and therefore knows the truth of classification perfectly. (5) He has comprehended the distinctions of skandhas, sensory elements, and sensory bases and therefore knows the truth of accomplishment[237] perfectly. (6) Through unveiling the kleśas of mind and body he knows the truth of things perfectly. (7) Through the connections of transition between existences he knows the truth of

generation perfectly. (8) Through the pacification of all disease and pain he knows the truth of termination and nonarising perfectly. (9) Through the accomplishment of nonduality he knows the truth of entering the wisdom of the path perfectly. (10) Through becoming enlightened in all aspects and through accomplishing the transitions between the stages of all bodhisattva bhūmis he knows the truth of developing the wisdom of the tathāgatas perfectly.

1.386 "This is from possessing the power of wisdom through aspiration, and not from complete wisdom. [F.213.a]

1.387 "Through this realization, this attaining the wisdom that is wise in truth, he perfectly knows that all that is composite is nothing but hollow, worthless, false, unreliable, and that which deceives fools. With increased compassion for beings he manifests compassion toward all beings. He regards beings with compassion even more than before, and the light of his great love shines.

1.388 "He has thus gained possession of the power of wisdom, regards all beings, and wishes for the wisdom of buddhahood. He examines all the mental activities concerning the past and the future. He perfectly knows that it is from past ignorance, becoming, and craving that there has arisen the river of saṃsāra in which beings are swept along, in which they do not transcend the dwelling of the skandhas, and in which there has arisen an increasing mass of suffering. He knows that this has no self, no being, no soul, no spirit, no person, and the absence of anything that belongs to a self. In that way he also knows perfectly whether in the future there will or will not be a cessation, an end, and a release from this ignorant longing for the nonexistent.

1.389 "He is astonished that childlike ordinary beings are so ignorant and foolish in this way. They have had countless bodies that have been destroyed, are being destroyed, and will be destroyed, but they do not feel revulsion toward these perishing bodies. They greatly increase the machines of torture. They do not stop the rivers of saṃsāra. They do not reject the dwelling of the skandhas. They are not revolted by the serpents of the elements of perception. They do not pull out the painful splinter of arrogant wrong view. [F.213.b] They do not extinguish the flames of desire, anger, and ignorance. They do not dispel the darkness of ignorance. They do not dry up the ocean of craving.[238] They do not seek out the caravan leader who is the ten strengths. They are drawn into the dark forests of the thoughts of Māra and are tossed around in the ocean of saṃsāra, the abode of the sea monsters of all kinds of bad thoughts.[239] He thinks, 'Those beings are thus afflicted by suffering; they have no savior, no protector, no refuge, no reliance, no foundation, and no basis; they are blind, within the egg of

ignorance, and enclosed in darkness. For them, I alone, with no other, will gather the accumulations of merit and wisdom so that through that correct accumulation of merit and wisdom those beings will attain complete purity and so on, until attaining the unimpeded wisdom of the ten strengths.'

1.390 "Whatever roots of goodness he undertakes, with an understanding that is attained by knowledge through examination, he undertakes them for the protection of all beings, for the benefit of all beings, for the happiness of all beings, for kindness to all beings, for there being no misfortune for all beings, for the liberation of all beings, for leading all beings, for developing faith within all beings, for taming all beings, and for the nirvāṇa of all beings. [F.214.a]

1.391 "The bodhisattva who dwells on this fifth bodhisattva bhūmi, called Difficult to Conquer, has memory because he has the quality of never forgetting; he has intelligence because of the certainty of his wisdom; he has knowledge[240] because he understands the underlying meaning taught in the sūtras; he has a conscience because he guards himself and others; he has steadfastness[241] because he does not abandon the conduct of the vows; he has judgment because he has wisely considered well what is possible and what is impossible; he has discernment because he is not led by others; he has knowledge because he is skilled in differentiating between what is and is not the meaning of words; he has attained the accomplishment of clairvoyance because he is skilled in the accomplishment of meditation; he is wise in methods because he acts in accord with the world; he is never satisfied, because he is gathering the accumulation of merit; his diligence is unceasing because he seeks the accumulation of wisdom; he is never wearied in mind because he has accumulated the accumulation of great love and compassion; he is resolutely engaged in his quest because he seeks a tathāgata's strengths, confidences, and unique buddha qualities; he is intent on accomplishment because he accomplishes the manifestation of buddha-realm adornments; he engages in a variety of good actions because he accomplishes the Buddha's primary and secondary signs; he applies himself constantly because he seeks the adornments of a tathāgata's body, speech, and mind; he has a conduct of great respect and service because of his attendance on all bodhisattvas and dharmabhāṇakas; [F.214.b] his mind is unimpeded[242] because he wanders through the world furnished with the union of bodhicitta and great skillful methods; and he rejects all other thoughts day and night because he is dedicated to ripening all beings.

1.392 "He who is thus engaged also ripens beings through generosity, kind words, actions that benefit others, practicing what he preaches,[243] manifesting a physical body, teaching the Dharma, promulgating the conduct of a bodhisattva, describing the greatness of the tathāgatas,

teaching the faults of saṃsāra, proclaiming the qualities of a buddha's wisdom, and engagement in the activity of accomplishing miracles and transformations. He who is thus engaged in ripening beings has a mind dedicated to the wisdom of buddhahood, is irreversibly engaged in the roots of goodness, and is dedicated to seeking the unique Dharma.

1.393 "With compassion for beings, in order to gradually lead them to the Buddha's Dharma, he is accomplished in writing, treatises, hand calculation,[244] the calculation of numbers,[245] the abacus, and so on; the science of minerals[246] and the science of medicine; driving out consumption,[247] epilepsy,[248] and possession;[249] repelling the use of poison and vetālas; entertainment through poetry, dance, storytelling, music, and histories; the creation of villages, towns, parks, rivers, lakes, ponds, lotus pools, flowers, fruits, herbs, and groves; revealing the sources of gold, silver, [F.215.a] jewels, pearls, beryls, conch, bitumen, coral, and jewels; determining omens through the moon, the sun, the planets, the stars,[250] the constellations, earthquakes, wild animals, birds,[251] and dreams; the portents of the larger and smaller parts of the body,[252] and the omens of ways of walking;[253] the vows, the conduct, the dhyānas, the clairvoyances, the immeasurables, and the formless states; and also all other kinds of activities that are not injurious to beings and bring benefit and happiness to all beings.

1.394 "When the bodhisattva is on Difficult to Conquer, the fifth bodhisattva bhūmi, many buddhas will appear to him because of his vast view and the power of his prayers. Many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions of buddhas, many tens of millions of buddhas, many billions of buddhas, many tens of billions of buddhas, many trillions of buddhas, and many quintillions of buddhas will appear to him because of his vast view and the power of his prayers. He will see those tathāgatas, those arhats, those samyak-sambuddhas, and with a vast motivation he will serve them, worship them, honor them, make offerings to them, supply them with robes, alms, bowls, beds, medicine for when they are ill, and implements. [F.215.b] He will also offer all the articles that bring happiness to a bodhisattva. He will also offer to the assemblies of the Saṅgha. He will dedicate all those roots of goodness to the highest complete enlightenment. He serves those tathāgata arhat samyaksambuddhas and he listens to the Dharma, acquires it, and retains it with respect, reverence, and honor. When he has heard it, he accomplishes it through practicing it fully and perfectly. He enters mendicancy within the teaching of many of those tathāgatas. Having become a mendicant he becomes a dharmabhāṇaka who has attained the power to remember all that he has heard.

1.395 “The roots of goodness of the bodhisattva who resides on the Difficult to Conquer bodhisattva bhūmi become purer, clearer, and brighter over many eons. They become purer, clearer, and brighter over many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, many trillions of eons, many tens of trillions of eons, many quadrillions of eons, many tens of quadrillions of eons, many quintillions of eons, and many tens of quintillions of eons.

1.396 “O jinaputras! When gold is adorned with white coral it becomes clearer, purer, and brighter.

1.397 “O jinaputras! In that same way, the roots of goodness of the bodhisattva who is on Difficult to Conquer, the fifth bodhisattva bhūmi, become purer, clearer, and brighter through examination by method and wisdom, [F.216.a] and through attaining the qualities of the application of wisdom, they have the perfect examination that cannot be sullied.

1.398 “O jinaputras! It is like this: to give an analogy, the bright radiance of the divine palaces of the sun, the moon, the stars, and the constellations cannot be sullied by the circles of air, because it is distinct from the air.

1.399 “O jinaputras! In that same way the bodhisattva who is on Difficult to Conquer, the fifth bodhisattva bhūmi, has roots of goodness that are accompanied by an examining mind that has method, wisdom, and knowledge, that cannot be sullied by śrāvakas and pratyekabuddhas, and that is distinct from that which is mundane.

1.400 “From among the ten perfections, the perfection of meditation predominates, and the other perfections are not accomplished fully and completely.

1.401 “O jinaputras! That in brief is Difficult to Conquer, the bodhisattva’s fifth bodhisattva bhūmi. The bodhisattva who is on that bhūmi usually becomes the deva king Saṃtuṣita, who is wise and powerful in turning beings away from tīrthikas.[254]

1.402 “In whatever roots of goodness he accomplishes through generosity, kind words, actions that benefit others, and practicing what he preaches, he becomes supreme, the best, the foremost, the highest, the most excellent, the unsurpassable, the guide, the leader, the commander, and so on, up until becoming the omniscient one who is relied on. His mind is always focused on the Buddha, focused on the Dharma, focused on the Saṅgha, [F.216.b] focused on the bodhisattvas, focused on bodhisattva conduct, focused on the bodhisattva bhūmis, focused on the perfections, focused on the strengths, focused on the confidences, focused on the unique qualities of buddhahood, and so on, up until being focused on the omniscient wisdom endowed with the supreme aspects.

1.403 "If he wishes to, he can apply himself in such a way that in just one instant he attains and rests in ten billion[255] samādhis, sees ten billion buddhas and knows their blessings, causes ten billion worlds to shake, goes to ten billion buddha realms, illuminates ten billion worlds, ripens ten billion beings, remains for ten billion eons, enters ten billion previous eons and ten billion future eons, opens ten billion Dharma doors, manifests ten billion bodies, and manifests each body having a retinue of ten billion bodhisattvas.

1.404 "From this time onward the bodhisattvas who have the power of prayer through particular prayers manifest bodies, light, miracles, sights, activities, voices, conduct, displays, blessings, transformations, and manifestations for many eons, for many hundreds of eons, many thousands of eons, [F.217.a] many hundreds of thousands of eons, and so on, until many quintillions of eons, which are difficult to enumerate."

1.405 Then the bodhisattva Vajragarbha, in order to teach the meaning of this bhūmi and to analyze it, recited these verses:

1.406 "Those who are thus purified in the four[256] conducts of the jinas
Contemplate with their discernment the sameness of the three times.
Through the purity of contemplation of correct conduct and ascertainment[257] of the path,
And with an understanding that is free of doubt, they ascend to the fifth.[258]

1.407 "With the bow of mindfulness and the irreversible sharp[259] arrow of power,
The horse of true renunciation, the chariot of the basis of miraculous powers,
The armor of the five strengths, which is invincible to enemies,
And the wisdom of the hero who never retreats, they ascend to the fifth.[260]

1.408 "With the clothes of conscience and sense of shame, the perfume of the pure conduct of the wise,
The flower garland of the factors for enlightenment, the unguent of the best meditation,
The jewelry of wisdom's examination and the most beautiful methods,
And the garden of samādhi,[261] they ascend to the fifth.[262]

1.409 "With the legs of the four bases of miraculous powers and the throat of pure mindfulness,
With eyes of the highest love and compassion and teeth of perfect wisdom,
With the war cry of selflessness, attacking the enemies who are the kleśas,
The wise[263] lions of men ascend to the fifth.

1.410 "They reach the fifth,[264] the excellent perfect bhūmi
And meditate even higher on the pure good path.
The wise, with a pure motivation, for the sake of attaining buddhahood,[265]

Never disheartened, contemplate compassion and love.

1.411 "They gather the accumulation of merit and also the highest wisdom.
With a variety of methods they cause the radiance of the bhūmi[266] to shine.
They have the blessing of the buddhas, have mindfulness, have acquired intelligence and understanding,
And they contemplate the entirety of the four truths.

1.412 "They perfectly realize the ultimate truth and the truth of relative characteristics,
The difference between the truths,[267] the certainty of the truths,[268] [F.217.b]
And thus also the truth of things, the termination of the outflows,[269]
And the truth of the path, up until the truth of non-obscuration.[270]

1.413 "They thus have subtle understanding through examining the truths,
But they have not attained the unobscured highest liberation.
They are greatly dedicated to wisdom and therefore surpass
Those pratyekabuddha arhats[271] who develop qualities in this world.

1.414 "He[272] has true understanding through realizing the truths,
And he knows the false nature of composite phenomena to be without essence;
The great radiance of love and compassion of the sugatas is attained,
And he seeks the wisdom of the sugatas for the benefit of beings.

1.415 "Wisely, he sees the past and future of composite phenomena.
He sees those in the darkness of ignorance, enveloped by darkness, remaining in suffering,
And extracts them from the multiplied mass of suffering of the world,
Which has no self, is devoid of soul, and is the same as grass and trees.

1.416 "Those engaged in the kleśas will not reach the end,
Will not stop the continuity of suffering in the past and future.[273]
Knowing that, alas, they wander in saṃsāra, he develops compassion for them.
Deluded by ignorance, they do not stop the continuum of saṃsāra.[274]

1.417 "They have the skandhas as a basis, the serpents of the sensory elements, and the pain of wrong views.
Their minds are burned by fire, and they are in darkness.
Because they have not investigated meanings,[275] they have fallen into the sea of craving;
They lack the Jina as a leader and remain in the sea of suffering.

1.418 “Knowing this, they engage even more in being attentive,
And what they engage in is for the liberation of all beings.
They have mindfulness, understanding, and knowledge.[276]
They have a conscience and joy,[277] and through their intelligence are wise.

1.419 “They are never satisfied with their accumulation of merit, or with that of the highest wisdom.
Never wearied, never lax, they seek the strengths,
The creation of realms, the characteristics of a jina, and the speech of a buddha.
They are never satisfied in all their activities, which they engage in for the benefit of beings. [F.218.a]

1.420 “In order to ripen beings, they master skills:
Writing, hand calculations, arithmetic, the science of minerals[278] and medicine,
Repelling poison, disease,[279] and possession by spirits;
With love and compassion they establish brilliant treatises.

1.421 “They are learned in excellent poetry and dance, in various entertainments.
They establish rivers, parks, fruit, flowers, and places to assemble.
They accomplish various activities for the sake of bringing happiness to beings.
They reveal various kinds of sources of precious materials.

1.422 “They examine earthquakes, the sun, the moon, the planets, the stars,
The limbs of beings, and the location of kingdoms,
The formless states, the dhyānas, the clairvoyances, and the immeasurables.
They accomplish these wishing to benefit the world and bring happiness to beings.

1.423 “On reaching this Difficult to Conquer bhūmi, they practice the highest wisdom.
They make offerings to millions of buddhas and listen to their Dharma.
Their motivation and goodness become even purer,
Like gold that has been rubbed with white coral.

1.424 “Just as the shining precious palaces of the planets in the sky
Move through the air but are not sullied by it,
They practice the Dharma in this world for the benefit of beings,
But they are not sullied by it, just as water does not cling to lotuses.

1.425 “Those who are on this bhūmi become the lord of Tuṣita;
They dispel the practice of the tīrthikas and an array of views.

They become saviors of beings through the ten strengths.
The good actions they perform are for the sake of the wisdom of the jinas.

1.426 "They apply themselves with higher diligence without slacking[280]
And make offerings to ten billion[281] sugatas.
The wise ones attain samādhi and cause ten million worlds to shake.
With particular prayers, they experience the production of qualities. [F.218.b]

1.427 "The supreme jinaputras,
The guardians of beings, have taught
Through ten million kinds of methods
This fifth bhūmi in that way.

1.428 "That which is named Difficult to Conquer
Is the fifth bodhisattva bhūmi."[282]

1.429 Having heard[283] this perfect conduct of the wise,
The jinaputras who were in the sky sent down a rain of flowers
And sprinkled pure, radiant, sublime, precious jewels
Upon the Sugata and declared, "Well done!"

1.430 A hundred thousand delighted deities who were in the sky
Sprinkled a variety of beautiful divine precious powders,
Perfumed garlands, parasols, banners, pennants,
And sixty-four-string necklaces upon the Sugata.[284]

1.431 Vaśavartin, who is the lord of the deities, and a host of all the devas
Residing in the sky above
Scattered clouds of jewels as an offering to the Jina,
And with delight they said, "Well done, jinaputras!"

1.432 A thousand goddesses[285] who were residing in the sky,
With the sound of beautiful songs, with songs and music combined,
With the sound of all melodies, sang these words:
"The Jina's beautiful speech eliminates the torment of the kleśas.

1.433 "All phenomena are free of concepts, are empty, and have the nature of peace.
They are the same as space, pure and without thought.
They transcend going or staying and are free of every conceptual elaboration.
They are truly equal in their true nature; the nature of phenomena is beyond thought.

1.434 "Those who have understood all phenomena

Are completely unaffected by existence and nonexistence.
With love and compassion, for the sake of liberation, they act in this world.
These jinaputras, these bodhisattvas,[286] are born from the Dharma.

1.435 "They practice generosity, disregarding all concepts.
Their minds firm in correct conduct, peaceful to begin with, they are at peace. [F.219.a]
They have patience in the world, and their Dharma wisdom is indestructible.
They have diligence and strength and are detached from all phenomena.

1.436 "Having entered dhyāna and being purified, their kleśas faded away.
They know all things and are first of all focused upon emptiness.[287]
They have the power of wisdom's activity and are constantly engaged in benefiting beings.
They are jinaputras, great beings, in whom all evil has ceased."

1.437 In that way they sang
Thousands of beautiful songs,
And then the goddesses were silent,
Gazing upon the Muni with faith.[288]

1.438 Then Vimukticandra said
To eloquent[289] Vajragarbha,
"What kind of attainments are there
Consequent to the fifth bhūmi?"

1.439 The bodhisattva Vajragarbha said, "O jinaputras! The bodhisattva who has completed the path of the fifth bodhisattva bhūmi enters the sixth bodhisattva bhūmi. He enters it through the ten kinds of sameness of phenomena. What are these ten? He enters the sixth bhūmi through these ten kinds of sameness: (1) the sameness of all phenomena in being without features; (2) the sameness of all phenomena in being without characteristics; (3) the sameness of all phenomena in being without birth; (4) the sameness of all phenomena in being without production; (5) the sameness of all phenomena in being isolated; (6) the sameness of all phenomena in being primordially pure; (7) the sameness of all phenomena in being without elaboration; (8) the sameness of all phenomena being without adoption and without rejection;[290] (9) the sameness of all phenomena in being like illusions, dreams, hallucinations, echoes, the moon on water, reflections, and apparitions; and (10) the sameness of all phenomena in being without the duality of existence and nonexistence.[291] [F.219.b]

1.440 "He examines that nature of all phenomena, clarifying it,[292] being in concord with it, and not contradicting it.[293] He attains the sixth bodhisattva bhūmi, Manifested, through this sharp concordant patience but has not yet attained entry into the true patience that comes from knowing phenomena to be unproduced.

1.441 "He observes that nature of phenomena, and with increased all-preceding compassion and mastery of compassion, he looks at the origination and destruction of the world in order to fully perfect compassion.

1.442 "When he looks at the origination of the world, he thinks, 'All the activities that arise in every world are produced by attachment to the self. If attachment to the self were to cease, there would be no arising of these activities in the world.'

1.443 "He thinks, 'These beings with childlike understanding have attachment to the self, are enclosed in the darkness of ignorance, and wish for existence and nonexistence; their attention is devoted to the meaningless; they follow wrong paths, seek that which is false, and accumulate meritorious, nonmeritorious, and motionless formations.[294] Tainted mental seeds, which are endowed with grasping, are planted[295] by those formations, which result in the future generation of birth, old age, death, and rebirth. The basis of the field of karma, the darkness of ignorance, the oil of craving, the water of egotism, and the vast net of false views produce the sprouts of "name-and-form." Once produced, they develop. When name-and-form have developed there is the generation of the five senses. The coming together of the five senses creates contact. [F.220.a] The occurrence of contact generates sensation. Sensation is followed by yearning. From yearning and craving comes the development of grasping. When grasping has developed, becoming occurs. When becoming has occurred, the five skandhas manifest. The manifested five skandhas eventually decay in the five existences. Having decayed, they expire. Through their decay and expiration there is the torment of sorrow. The torment of sorrow causes all misery, lamentation, suffering, unhappiness, and distress to arise, but no one makes them occur.[296] They cease naturally and effortlessly; there is no one who makes them cease.'

1.444 "The bodhisattva mahāsattva[297] examines in that way the natural succession of dependent origination.

1.445 "He thinks in this way: 'Ignorance of the ultimate is due to not understanding the truths. Formations are the ripening of the karma created by ignorance. Consciousness is the first mind that is supported by the formations. Connate with consciousness are the four perpetuating skandhas, which are called *name-and-form*.

1.446 " 'The development of name-and-form is the six sensory bases. The tainted meeting of sensory faculty, object, and consciousness is contact. Connate[298] with contact is sensation. Clinging to sensations is craving. Craving develops into grasping. The tainted karma that comes from grasping is becoming. The natural result of the karma is birth. Birth is the arising of the skandhas. [F.220.b] The ripening of the skandhas is aging. The breaking apart of the skandhas through aging is death. Separation, bewilderment,[299] clinging, and anguish at death is misery.[300] Expressing words that arise from misery is lamentation. When the five sense faculties are affected, that is suffering. When this affects the mind's view, that is unhappiness. When much suffering and unhappiness occur, there is distress. In that way this entire mass of suffering, this tree of suffering, is produced. It is devoid of a doer or an experiencer.'[301]

1.447 "He thinks, 'When there is the mistaken belief in a doer, there is the conception of actions. Where there is no doer, actions also cannot ultimately be found.'

1.448 "He thinks, 'These three realms are mind only. These twelve components of becoming, the division into which was taught by the Tathāgata, are also all based in a single[302] mind. Why is that? Consciousness is the arising of a mind joined by desire to an object. The object is a formation. Delusion concerning that formation is ignorance. Connate with a mind of ignorance is name-and-form. The development of name-and-form results in the six sensory bases. The connection with the six sensory bases is contact. Connate with contact is sensation. A lack of satisfaction with sensation is craving. Oppressed by craving, clinging to what is accumulated is grasping. The combination[303] of these components is becoming. The emergence of becoming is birth. The ripening of birth is aging. The termination of aging is death. [F.221.a]

1.449 " 'Ignorance has two kinds of activity: it causes beings to be deluded concerning objects of perception, and it provides the cause for the production of formations. Formations also have two kinds of activity: they establish the production of future ripening, and they provide the cause for the production of consciousness. Consciousness also has two activities: it creates the transition to becoming, and it provides the cause for the production of name-and form. Name-and-form also has two activities: it creates mutual dependence, and it provides the cause for the production of the six sensory bases. The six sensory bases also have two activities: they reveal the distinctions between their own ranges of perception, and they provide the cause for the production of contact. Contact also has two activities: it creates contact with the object, and it provides the cause for the production of sensation. Sensation also has two activities: it creates

experiences that are pleasant, unpleasant, or neither, and it provides the cause for the production of craving. Craving also has two activities: it creates desire for attractive sensory objects, and it provides the cause for the production of grasping. Grasping also has two activities: it creates the bondage by the kleśas, and it provides the cause for the production of becoming. Becoming also has two activities: it creates the basis for another state of existence, and it provides the cause for the production of birth. Birth also has two activities: [F.221.b] it creates the emergence of the skandhas, and it provides the cause for the production of aging. Aging also has two activities: it creates change in the faculties, and it provides the cause for the production of death. Death also has two activities: it creates the destruction of composite[304] phenomena, and it provides the cause for the uninterrupted continuity of the lack of understanding.

1.450 " 'It is said, "the formations are dependent upon ignorance," which means that ignorance as a condition is the continuation of the formations and a basis for the formations. It is said, "consciousness is dependent upon the formations," which means that the formations as a condition are the continuation of consciousness and a basis for consciousness. It is said, "name-and-form are dependent upon consciousness," which means that consciousness as a condition is the continuation of name-and-form and a basis for name-and-form. It is said, "the six sensory bases are dependent upon name-and-form," which means that name-and-form as a condition is the continuation of the six sensory bases and a basis for the six sensory bases. It is said, "contact is dependent upon the six sensory bases," which means that the six sensory bases as a condition are the continuation of contact and a basis for contact. It is said, "sensation is dependent upon contact," which means that contact as a condition is the continuation of sensation and a basis for sensation. It is said, "craving is dependent upon sensation," which means that sensation as a condition is the continuation of craving and a basis for craving. It is said, "grasping is dependent upon craving," which means that craving as a condition is the continuation of grasping and a basis for grasping. It is said, "becoming is dependent upon grasping," which means that grasping as a condition is the continuation of becoming and a basis for becoming. It is said, "birth is dependent upon becoming," which means that becoming as a condition is the continuation of birth and a basis for birth. It is said, "aging and death is dependent upon birth," which means that birth as a condition is the continuation of aging and death and a basis for aging and death. [F.222.a]

1.451 " 'It is said, "Through the cessation of ignorance there is the cessation of the formations," which means that when there is no ignorance as a condition, there is the discontinuity of the formations and the absence of a

basis for formations. It is said, "Through the cessation of formation there is the cessation of consciousness," which means that when there is no formation as a condition, there is the discontinuity of consciousness and the absence of a basis for consciousness. It is said, "Through the cessation of consciousness there is the cessation of the six sensory bases," which means that when there is no consciousness as a condition, there is the discontinuity of the six sensory bases and the absence of a basis for the six sensory bases. It is said, "Through the cessation of the six sensory bases there is the cessation of contact," which means that when there are no six sensory bases as a condition, there is the discontinuity of contact and the absence of a basis for contact. It is said, "Through the cessation of contact there is the cessation of sensation," which means that when there is no contact as a condition, there is the discontinuity of sensation and the absence of a basis for sensation. It is said, "Through the cessation of sensation there is the cessation of craving," which means that when there is no sensation as a condition, there is the discontinuity of craving and the absence of a basis for craving. It is said, "Through the cessation of craving there is the cessation of becoming," which means that when there is no craving as a condition, there is the discontinuity and lack of support for becoming. It is said, "Through the cessation of becoming there is the cessation of birth," which means that when there is no becoming as a condition, there is the discontinuity and lack of support for birth. It is said, "Through the cessation of birth there is the cessation of aging and death," which means that when there is no birth as a condition, there is the discontinuity and lack of support for aging and death.

1.452 " 'Ignorance, craving,[305] and grasping are the uninterrupted presence[306] of the kleśas. Formation and becoming are the uninterrupted presence of karma. [F.222.b] The others are the uninterrupted presence of suffering.

1.453 " 'In terms of this subdivision, when there is the cessation of that which precedes and that which succeeds, their presence is discontinued. In that way these three processes have no self, no being, no soul, no spirit, and no person, and there is the absence of anything that belongs to a self and there is nothing that pertains to a self. They arise and cease. They are like a bundle of reeds.[307]

1.454 " 'Also, when it is said, "The formations have ignorance as their condition," it means that they are related to the past. Consciousness, name-and-form, the six sensory bases, contact, and sensation are related to the present. Craving, grasping, becoming, and birth are related to the future. It is said, "This continues onwards." It is said, "Through the cessation of ignorance there is the cessation of the formations," which means that the relationship is discontinued.

1.455 " 'Moreover, the three sufferings arise in the twelve components of existence. Ignorance, the formations, consciousness, name-and-form, and the six sensory bases are the suffering of composite phenomena. Contact and sensation are the suffering of suffering. Craving, grasping, becoming, birth, and so on, up to distress, are the suffering of change.

1.456 " 'It is said, "Through the cessation of ignorance there is the cessation of the formations," which means that the continuity of the three sufferings ceases.

1.457 " 'It is said, "The formations have ignorance as their condition," which means that the formations arise from cause and condition. It is the same for the rest.

1.458 " 'It is said, "Through the cessation of ignorance there is the cessation of the formations," which means the extinction of the formations. It is the same for the rest. [F.223.a]

1.459 " 'It is said, "The formations have ignorance as their condition," which means this is a connection through production. It is the same for the rest.

1.460 " 'It is said, "Through the cessation of ignorance there is the cessation of the formations," which means this is a connection through elimination. It is the same for the rest.

1.461 " 'It is said, "The formations have ignorance as their condition," which means an analysis of progressive generation. It is the same for the rest.

1.462 " 'It is said, "Through the cessation of ignorance there is the cessation of the formations," which means an analysis of progressive termination and elimination. It is the same for the rest.'

1.463 "He thus investigates ten aspects of dependent origination in their progressive development and negation: he investigates (1) the sequential connection of the components of existence; (2) their combination in one mind; (3) each having its own distinct activity; (4) their not being separate from one another; (5) their following the three processes; (6) their relationship to the past, the present, and the future; (7) their aggregation of the three sufferings; (8) their arising from causes and conditions; (9) their connection through generation and elimination; and (10) the process of becoming[308] and of termination.

1.464 "In that way, through his examination of the ten aspects of dependent origination, he examines no self, no being, no soul, no person, emptiness by nature, and the natural absence of a doer or experiencer,[309] and there arises the door to liberation that is emptiness.

1.465 "In that way he comes near to liberation through the cessation of the nature of the components of existence, and there arises the door to liberation that is featurelessness.

1.466 “In that way he comprehends[310] emptiness and featurelessness; there does not arise any desire whatsoever other than for ripening beings, which is preceded by compassion, and there arises the door to liberation that is aspirationlessness. [F.223.b]

1.467 “He who meditates on these three doors to liberation is freed from the identifications of self and other, freed from the identifications of doer and experiencer, and freed from the identifications of existence and nonexistence. With all-preceding great compassion there is even greater application, and the incomplete factors for enlightenment are completed.

1.468 “He thinks, ‘When there are combinations,[311] composite phenomena arise. When there are no combinations, they do not arise. When there are entireties,[312] composite phenomena arise. When there is the absence of the entirety of necessary factors, composite phenomena do not arise. We, thus knowing that composite phenomena are guilty of having many faults, shall put an end to[313] their combinations and entireties, but in order to ripen beings we will not manifest the complete cessation of composite phenomena.’

1.469 “O jinaputras! In that way, while comprehending the nature of that which is composite to be guilty of many faults, to be devoid of an inherent nature, and to be without birth or termination, he develops great compassion, he does not abandon beings, and by engaging with manifestation he manifests the state of the perfection of wisdom, which is called *the manifestation of unimpeded wisdom*.

1.470 “He who has that kind of wisdom, who manifests being in the state of the perfection of wisdom, accumulates the conditions for acquiring the factors for enlightenment. He does not remain in involvement with that which is composite. He regards the cessation that is the nature of composite phenomena, [F.224.a] but he does not remain absorbed within that, so as not to be lacking in the factors for enlightenment.

1.471 “When the bodhisattva is on the Manifested bodhisattva bhūmi, there arises the samādhi named *entering emptiness*.[314] There also arise the samādhis named *emptiness of inherent nature*, *ultimate emptiness*, *supreme emptiness*,[315] *great emptiness*, *emptiness of engagement*,[316] *emptiness of accomplishment*, *emptiness of correct comprehension*, *emptiness of dependency*, *emptiness of separation*, and *emptiness of nonseparation*. There also manifest hundreds of thousands of other entrances into the samādhi of emptiness. In that way there also manifest hundreds of thousands of entrances into the samādhi of featurelessness and hundreds of thousands of entrances into the samādhi of aspirationlessness.

1.472 “Even more, the bodhisattva residing on this Manifested bodhisattva bhūmi completely attains undivided motivation. He completely attains definite contemplation, good contemplation, profound motivation,

irreversible motivation, uninterrupted motivation, stainless motivation, infinite motivation, motivation that aspires to wisdom, and motivation that has method and wisdom. Those ten motivations of the bodhisattva are in accord with the enlightenment of a tathāgata.

1.473 "He cannot be countered by any opposing teacher;[317] he reaches the bhūmi of wisdom; he turns away from the śrāvaka and pratyekabuddha bhūmis; he solely manifests the wisdom of the buddhas; he cannot be surpassed by any of the activities of the māras or kleśas; [F.224.b] he remains in the light of a bodhisattva's wisdom; he is completely immersed in the practice of the Dharma of emptiness, featurelessness, and aspirationlessness; he is engaged in analysis through method, wisdom, and knowledge; and he is permeated by the accomplishment of the factors for enlightenment.

1.474 "Thus when he is on the Manifested bodhisattva bhūmi, there arises a superior state of the perfection of wisdom, and with the third sharp concordant patience he acts in accord with these qualities and not contrary to them.

1.475 "When he is in that way residing on this Manifested bodhisattva bhūmi, many buddhas will appear to him because of his vast view and the power of his prayers. Because of his vast view and the power of his prayers, many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions of buddhas, many tens of millions of buddhas, many billions of buddhas, many tens of billions of buddhas, many trillions of buddhas, and many quintillions of buddhas will appear to him. He will see those tathāgatas, those arhats, those samyaksambuddhas, and with a vast motivation he will serve them, worship them, honor them, make offerings to them, supply them with robes, alms, bowls, beds, medicine for when they are ill, and implements. He will also offer all the articles that bring happiness to a bodhisattva. [F.225.a] He will also offer to the assemblies of the Saṅgha. He will dedicate all those roots of goodness to the highest complete enlightenment. He serves those tathāgata arhat samyak-sambuddhas, and he listens to the Dharma with respect, reverence, and honor and remembers it. Having heard it he correctly applies himself to the light of meditation, wisdom, and knowledge[318] and possesses its attainment. He becomes, even more than before, someone who possesses the treasure of the Dharma of the tathāgatas.

1.476 "The roots of goodness of the bodhisattva who resides on the bodhisattva bhūmi Manifested become purer, clearer, and brighter over many eons. They become purer, clearer, and brighter over many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, many millions of eons, many tens of millions of eons, many billions of eons, many tens of billions of eons, many trillions of eons, and many quintillions of eons.

1.477 “O jinaputras! This is like when gold is adorned with beryl and it becomes clearer, purer, and brighter.

1.478 “O jinaputras! In that same way the roots of goodness of the bodhisattva who is on the sixth bodhisattva bhūmi, Manifested, become purer, clearer, and brighter through the analysis of method, wisdom, and knowledge, and furthermore become indestructible peace.

1.479 “O jinaputras! It is like this: [F.225.b] to give an analogy, moonlight soothes the bodies of beings and cannot be destroyed by the four circles of the air.

1.480 “O jinaputras! In that same way the roots of goodness of the bodhisattva mahāsattva who is on the sixth bodhisattva bhūmi, Manifested, pacify and soothe the fire of the kleśas in many quintillions[319] of beings and cannot be destroyed by the activities of the four māras.

1.481 “From among the ten perfections, the perfection of wisdom predominates, and the other perfections are not accomplished fully and completely.

1.482 “O jinaputras! That in brief is the bodhisattva bhūmi that is the sixth bodhisattva bhūmi, which is named Manifested.

1.483 “The bodhisattva who is on that bhūmi usually becomes the deva king Sunirmita. He is wise and powerful in pacifying pride in beings. He is not impeded by questions from any śrāvaka.

1.484 “In whatever roots of goodness he accomplishes through generosity, kind words, actions that benefit others, and practicing what he preaches, he becomes supreme, the best, the foremost, the highest, the most excellent, the unsurpassable, the guide, the leader, the commander, and so on, up until becoming the omniscient one who is relied on. His mind is always focused on the Buddha, focused on the Dharma, focused on the Saṅgha, focused on the bodhisattvas, focused on bodhisattva conduct, focused on the bodhisattva bhūmis, focused on the perfections, focused on the strengths, [F.226.a] focused on the confidences, focused on the unique qualities of buddhahood, and so on, up until being focused on the omniscient wisdom endowed with the supreme aspects.

1.485 “If he wishes to, he can apply himself in such a way that in just one instant he attains and rests in a trillion samādhis, sees a trillion buddhas and knows their blessings, causes a trillion worlds to shake, goes to a trillion buddha realms, illuminates a trillion worlds, ripens a trillion beings, remains for a trillion eons, enters a trillion previous eons and a trillion future eons, opens a trillion Dharma doors, manifests a trillion bodies, and manifests each body having a retinue of a trillion bodhisattvas.

1.486 “From this time onward the bodhisattvas who have the power of prayer through particular prayers manifest bodies, light, miracles, sights, activities, voices, conduct, displays, blessings, transformations, and manifestations for

many eons, for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, and so on, until many quintillions of eons, which are difficult to enumerate." [F.226.b]

1.487 Then the bodhisattva Vajragarbha, in order to analyze and teach the meaning of this bhūmi, recited these verses:

1.488 "The wise who have completed the practice of the path through the five bhūmis
And have meditated on the absence of features in phenomena, the absence of characteristics,
The absence of birth, the absence of production, primordial purity,[320] and the absence of elaboration—
With wisdom and understanding they ascend to the sixth bhūmi.

1.489 "Without attachment, grasping, and conceptuality toward phenomena
That have the nature of illusion and are devoid of the two kinds of being,
Being in accord with and not contradicting the nature of phenomena,[321]
They who possess wisdom ascend to the excellent[322] sixth bhūmi.

1.490 "They remain in sharp concord and possess the power of wisdom.
They regard the arising and destruction of all worlds.
Origination from the darkness of ignorance is the nature of the creation of beings;
When there is the cessation of ignorance it does not occur.

1.491 "They discern that the formation of conditions is ultimately empty.
They know the equality of actions, causes, and conditions, which is not contrary to action.
Knowing perfectly that actions do not have a doer,
They observe composite phenomena to be like massed[323] clouds, devoid of action.

1.492 "Not knowing the truth, ignorant of the ultimate,
There is karma through the power of the mind and the creation of division.[324]
Based on the mind there is connate name-and-form and so on,
Until the arising of the great aggregation of suffering.

1.493 "They overcome[325] the three realms as being 'mind only.'[326]
These twelve components of becoming are in a single mind.[327]
They are born from desire; they are the manifestation of the mind.
Thus, creation and destruction also are aspects of the mind.[328]

1.494 "Ignorance has two effects: it creates a state of delusion,
And it also provides the cause for mentation

And so on, up till aging, destruction, and the breaking apart of the skandhas,
And thus the entirety of all suffering that has no cessation.

1.495 "Ignorance as a condition is uninterrupted,
But[329] when there is the absence of creation[330] there is cessation. [F.227.a]
Ignorance, craving, and grasping are the path of the kleśas.
Actions[331] and becoming are mentation, and the rest are suffering.

1.496 "Ignorance up to the sensory bases are the suffering of composite phenomena.
Contact and sensation are the suffering of suffering.
The remaining components increase the suffering of change.
By knowing selflessness the three sufferings are ended.[332]

1.497 "The mind in darkness and the formations take place[333] in the past.
Consciousness and so on, up to sensation, occur in the present.
Craving, becoming, and suffering arise in the future.
Observing this is the cessation of their connection and continuity.[334]

1.498 "Ignorance as a condition gives rise to bondage.
Freedom from bondage is the cessation of conditions.[335]
The source of arising is a cause; it is not without a cause.[336]
The wisdom of the jinas observes the empty nature.[337]

1.499 "There is coming into existence through the process of generation from ignorance.
All coming into existence ceases through the negation that destroys the cause.[338]
As a result of the profound conditions existing or not existing,
Ten aspects[339] are observed by the nondwelling mind:

1.500 "(1) One mind, (2) the connection of the components of coming into existence,
(3) The stages of activity, (4) inseparability,[340] (5) three processes, (6) the past,
(7) The three sufferings, (8) the causes of arising,[341] (9) generation and elimination,
(10) The cessation that is the conclusion of becoming, and the development[342] that is the result of conditions.[343]

1.501 "In that way they comprehend dependent origination,
Which is like apparitions, untrue, without sensation or action,
Like dreams and similarly like illusions,
And like the optical illusions seen by ignorant, childlike beings.

1.502 “Those who meditate in that way have the emptiness[344] of the wise.
That absence of conditions is featurelessness;[345]
Knowing that what appears is unreal, there is no aspiration,
Yet they take birth because of their compassion for beings.

1.503 “In that way the doors to liberation are meditated upon by those great beings.[346] [F.227.b]
The compassion in their minds increases,[347] and they desire the qualities of buddhahood.
They[348] observe that composite phenomena are created through aggregation.
There is definite motivation, and they possess numerous qualities.

1.504 “They accomplish ten thousand emptiness samādhis,
And likewise the absence of features and aspirationlessness.
They have greater wisdom and supreme concordant patience.
They have the liberation of the wise and possess unimpeded wisdom.[349]

1.505 “With that motivation they make offerings to a multitude of sages.
They greatly praise this teaching of the Jina.
They obtain the treasure of the buddhas and fully accomplish it.
Like gold adorned by beryls they become even brighter than before.[350]

1.506 “The light of the moon soothes the bodies of beings.
Though the four winds rise they cannot take it away.
The light of the bodhisattvas[351] transcends the path of the māras,
Eliminating the pain of the kleśas and the illness of suffering.

1.507 “Those who have reached this bhūmi become lords of gods,
Sunirmitas, who are skilled in dispelling pride.
Whatever they do through the path of wisdom
Transcends the path of the śrāvakas, is stable, and cannot be taken away.

1.508 “These bodhisattvas,[352] who are endowed with diligence,
Wish to attain in one instant a trillion samādhis.
They see numerous buddhas in the ten directions,
Shining as brightly as the summer[353] sun.

1.509 “The jinaputras have taught
The sixth bhūmi of the great beings,
Which is profound, difficult to see, subtle,
And cannot be understood by the śrāvakas and pratyekabuddhas.[354]

1.510 “That which is named Manifested

Is the sixth bodhisattva bhūmi."[355] [B17] [F.228.a]

1.511 The hosts of deities residing in the sky
Scattered multicolored, beautiful clouds.
They spoke with beautiful words,
With complete sublime perfect joy:

1.512 "Well done! He has a perfect discerning mind,
Possesses hundreds of qualities and the mastery of wisdom,
And has the perfect conduct and bliss
Of the perfect white lotus that benefits beings."[356]

1.513 Then the great lords who dwell in the sky scattered
Supreme unequaled light upon the supreme among men.
They scattered supreme, beautiful clouds of incense
On the lord of humans who removes the flow of kleśas.

1.514 The host of gods spoke delightfully
With joyful, beautiful voices,
Saying that those who had heard the teachings on the bhūmis
Had attained the highest attainment.

1.515 The goddesses with delighted minds[357]
Played beautiful music combined with their beautiful voices,
And through the power of the Sugata's excellent conduct
They spoke in this way about the supreme conduct:

1.516 "The wise, the most excellent in good conduct,
Tamers of the well tamed, those honored by the world,
Who have transcended the entire world
Yet act in the world, teaching that which is subtle—

1.517 "They manifest various bodies,
Each body abiding the true nature.
Dwelling in peace, with divisions united,
They speak without the sound of voice or syllables.

1.518 "They go to hundreds of realms
And make offerings to the guides, who are most worthy of offering.
They have the power of wisdom, dispelling
The conception that realms are produced by a self.

1.519 "Even though they ripen beings,
They have no conception of self and other.
They perfectly accumulate merit,

But they do not dwell in the accumulation of merit. [F.228.b]

1.520 "They see that all worlds are burning
With anger, desire, and ignorance,
And they forsake all conceptualization,
And with compassion are perfectly engaged in diligence."

1.521 The multitude of gods and goddesses
Made offerings to the supreme speech,
And all were overjoyed and silent
And remained looking at the great sage.

1.522 Then Vimukticandra said,
"The assembly is in a state of peace.
Jinaputra,[358] describe to us
The nature of the seventh bhūmi."

1.523 The bodhisattva Vajragarbha said, "O jinaputras! The bodhisattva on the sixth bhūmi who has in that way completed the bhūmi's[359] path ascends to the seventh bodhisattva bhūmi. He ascends through the ten aspects of engagement in the path, which are accomplished through method and wisdom.[360]

1.524 "What are these ten? They are as follows: (1) He has a mind that meditates perfectly in the samādhis of emptiness, featurelessness, and aspirationlessness but wishes to complete[361] a great accumulation of merit and wisdom. (2) He comprehends[362] the absence of a self, the absence of a soul, and the absence of a person in all phenomena, but never abandons accomplishing the four immeasurables. (3) He accomplishes the accomplishment of the perfection of a high accumulation of merit but has no attachment toward any phenomenon. (4) He attains detachment from the three realms but accomplishes the accomplishment of establishing himself as an adornment for the three realms. (5) He has the tranquility and absolute peace that comes from the fire of all the kleśas having gone out, but he accomplishes the accomplishment of extinguishing the fire of the kleśas of desire, anger, and ignorance in all beings. [F.229.a] (6) He realizes that like illusions, dreams, hallucinations, echoes, the moon on water, reflections, and apparitions, there is no duality of existence and nonexistence,[363] but he accomplishes his aspiration for infinite distinct actions and activities. (7) He has the understanding gained through contemplating that the extent[364] of a buddha realm is the same as that of space, but he accomplishes the accomplishment of establishing the adornments of a buddha realm.[365] (8) He comprehends the dharmakāya nature of all buddhas but accomplishes the accomplishment of establishing the adornments that are the primary and

secondary signs of the rūpakāya.[366] (9) He has the certainty that the voice of the tathāgatas has the nature of quietude, is inexpressible, and has no sound, but he accomplishes the accomplishment of the adornments that are the pure distinct aspects of speech.[367] (10) He comprehends that the buddha bhagavats know the three times in a single instant but engages with the various characteristics of the different numbers of eons in accordance with the different perceptions of beings.

1.525 "O jinaputras! Through these ten distinct undertakings within the path, which are accomplished through method and wisdom, the bodhisattva ascends from the sixth to the seventh bodhisattva bhūmi. [F.229.b]

1.526 "O jinaputras, in that way, the bodhisattva mahāsattva ascends to the seventh bhūmi of the bodhisattva by accomplishing the appearance of these different accomplishments through the method and wisdom accumulated on the path.[368]

1.527 "The bodhisattva who is on the seventh bodhisattva bhūmi apprehends countless realms of beings. He apprehends the ripening of beings through the guiding activity of countless buddha bhagavats. He apprehends countless universes. He apprehends countless pure realms of the buddhas. He apprehends an immeasurable variety of phenomena. He apprehends the enlightenment through wisdom of countless buddha bhagavats. He apprehends countless eons. He apprehends the realization of the three times by countless buddha bhagavats. He apprehends the different aspirations of countless beings. He apprehends the countless manifestations of the rūpakāyas[369] and names[370] of the buddha bhagavats. He apprehends the immeasurable variety of thoughts and faculties of beings. He apprehends the ripening of countless beings by the speech of the buddha bhagavats. He apprehends the countless motivations and conducts of beings. He apprehends the comprehension of the immeasurable infinite wisdom of the buddha bhagavats. He apprehends countless aspirations for liberation through the Śrāvakayāna. He aspires to and apprehends the countless teachings of the path by the buddha bhagavats.[371] [F.230.a] He apprehends the countless completions of the wisdom of the Pratyekabuddhayāna. He apprehends the countless teachings by the buddha bhagavats for entering the doorway to profound wisdom. He apprehends the dedication of countless bodhisattvas to bodhisattva conduct. He apprehends countless teachings by the buddha bhagavats for apprehending the accomplishment of the Mahāyāna.

1.528 "He thinks, 'The range of activity of the tathāgata arhat samyak-sambuddhas is immeasurable; it cannot be enumerated even in a billion eons, ten billion eons, a trillion eons, and so on, up to a quintillion eons. I will

attain that range of activity of the buddha bhagavats and complete it effortlessly and without thought and conceptualization.'

1.529 "Thus he has discriminating wisdom and clairvoyance and continuous application, so that he unwaveringly remains in the wisdom of the vast accumulations of the path[372] of the cultivation of method and wisdom. He does not for an instant depart from the accomplishment of the path. He is engaged in the accomplishment of wisdom while walking. Even while standing, sitting, lying down, or dreaming, he is free of obscuration; within every kind of activity he always has his mind on that kind of wisdom.[373] [F.230.b] With each motivation he accomplishes the bodhisattva's ten perfections and the ten bodhisattva bhūmis. Why is that? Every motivation of the bodhisattva mahāsattva, which is preceded by great compassion, is focused on the accomplishment of the Buddha's Dharma and the wisdom of the tathāgatas.

1.530 "(1) When he gives his roots of goodness to beings while seeking wisdom, that is his perfection of generosity; (2) when he pacifies all the torment from the kleśas, that is his perfection of conduct; (3) when with compassion he is without anger toward any being, that is his perfection of patience; (4) when he undertakes greater and greater virtue without ever being content, that is his perfection of diligence; (5) when without regret he remains on the path focused upon the wisdom of omniscience, that is his perfection of meditation; (6) when he has acceptance[374] in the face of the birthless nature of all phenomena, that is his perfection of wisdom; (7) when he accomplishes limitless wisdom, that is his perfection of skillful methods; (8) when he accomplishes higher and higher prayers and wisdom, that is his perfection of prayer; (9) when all adversaries and all hosts of māras are unable to interrupt the path, that is his perfection of strength; [F.231.a] and (10) his conclusive knowledge of all phenomena is his perfection of knowledge.

1.531 "O jinaputras! In that way, the bodhisattva who resides on the seventh bodhisattva bhūmi, Gone Far, completes those ten perfections in each instant,[375] and he also completes the four modes of attracting beings and the four[376] states,[377] the thirty-seven factors for enlightenment, the three doors to liberation, and in brief all the factors for enlightenment."

1.532 The bodhisattva Vimukticandra then asked the bodhisattva mahāsattva Vajragarbha, "O jinaputra! Does the bodhisattva mahāsattva complete these factors for enlightenment in each instant only on this seventh bhūmi, or are they completed in each instant on all ten bhūmis?"

1.533 The bodhisattva Vajragarbha answered, "O jinaputras! The bodhisattva's factors for enlightenment are completed in each instant on all ten bodhisattva bhūmis, but they are particularly completed on the seventh

bodhisattva bhūmi. Why is that? O jinaputras! It is because on this bodhisattva bhūmi there is the perfection of dedication to conduct and an ascent to wisdom and clairvoyance. [F.231.b]

1.534 "O jinaputras, on the first bodhisattva bhūmi the bodhisattva's factors for enlightenment are complete in each instant because of his exceptional focus on all aspirations.[378] On the second bhūmi, it is because of the elimination of the mind's stains. On the third bhūmi, it is because of the increase of aspiration and attaining the Dharma's illumination. On the fourth bhūmi, it is because of comprehending the path. On the fifth bhūmi, it is because of conformity with activities in the world. On the sixth bhūmi, it is because of entering the door to the profound Dharma. On this seventh bodhisattva bhūmi all the factors for enlightenment are complete in each instant because of causing the appearance of all the Buddha's Dharma.

1.535 "Why is that? The accomplishments from the first bodhisattva bhūmi until the seventh bodhisattva bhūmi have the factors of dedication to the accomplishment of wisdom. From the eighth bodhisattva bhūmi upward,[379] they manifest effortlessly.

1.536 "O jinaputras! To give an analogy, it is like two universes: one universe is pure and impure, and one universe is completely pure. It is so difficult to cross between these two universes that one cannot cross from one to the other without the power of aspiration, method, wisdom, and clairvoyance.

1.537 "O jinaputras, in the same way, one cannot cross over from mixed bodhisattva conduct to completely pure bodhisattva conduct without the power of aspiration, method, wisdom, clairvoyance, and knowledge." [F.232.a]

1.538 The bodhisattva Vimukticandra asked, "O jinaputra! Is bodhisattva conduct on the seventh bodhisattva bhūmi to be known as afflicted by the activity of the kleśas?"

1.539 The bodhisattva Vajragarbha answered, "O jinaputras! It should be known that after the first bodhisattva bhūmi, Perfect Joy, is attained, all bodhisattva conduct is free from the stain of the kleśas because of the power of dedication to enlightenment, which is appropriately in accord with the path. However, on the first seven bhūmis, that alone is not said to be transcending the conduct of the kleśas.

1.540 "O jinaputras! It is like when a cakravartin mounted on a divine precious elephant travels around the four continents. He perceives all the suffering, poverty, and kleśas of human beings, but he is not defiled by any of those evils. But this alone does not mean that he has transcended being a human. After he has departed from his human body, he is born in the realm of

Brahmā, dwells in the divine palace of Brahmā from where he can[380] see a thousand universes, goes to them and appears in the form of Brahmā, and is not called a human.

1.541 "O jinaputras! In that same way, from the first bodhisattva bhūmi upward, the bodhisattva is mounted on the Pāramitāyāna, goes among all beings, and perceives all the evils of the kleśas, but he is not stained by those kleśas, because he is following the correct path. [F.232.b] However, he is not said to transcend the evils of the kleśas on the seven bhūmis. When he leaves behind all the conduct on the seventh bhūmi that arises from engagement,[381] he ascends from the seventh bhūmi to the eighth bodhisattva bhūmi. Then, mounted upon the pure Bodhisattvayāna, he goes among beings and perceives all the evils of the kleśas, but he is not stained by those evils, because he has transcended all worldly activity.

1.542 "O jinaputras! The bodhisattva on the seventh bodhisattva bhūmi has greatly transcended desire and all the kleśas. The bodhisattva whose conduct is on this seventh bodhisattva bhūmi, Gone Far, is not said to have kleśas or to not have kleśas. Why is that? He cannot be said to have kleśas because there is no conduct of the kleśas. He cannot be said to be without kleśas because he desires the wisdom of the tathāgatas and because his wish has not been fulfilled.

1.543 "In that way the bodhisattva who is on the seventh bodhisattva bhūmi has physical actions that are done through a pure motivation. He has vocal actions that are done through a pure motivation. He has mental actions that are done through a pure motivation. He completely transcends the paths of nonvirtue[382] that have been condemned by the tathāgatas and are endowed with the kleśas.[383] [F.233.a] He continuously follows the paths of virtue[384] that have been praised by the tathāgatas. All the accomplishments of the activities of worldly skills on the fifth bodhisattva bhūmi are effortlessly accomplished. He becomes an ācārya for the great billion-world universe. Apart from the tathāgata arhat samyaksambuddhas and the bodhisattvas who are on the eighth bodhisattva bhūmi and higher, there is no one else who is his equal in thought and deed. He focuses on and accomplishes the meditation of every dhyāna, samādhi, samāpatti, clairvoyance, and liberation, but their ripening is not as complete as they are for the bodhisattva on the eighth bodhisattva bhūmi.

1.544 "Thus, whenever the bodhisattva on the seventh bodhisattva bhūmi develops an intention, it is fulfilled by the power of wisdom, method, and meditation. More than ever before, he attains the completion of the factors for enlightenment.

1.545 "Thus, when he is on the seventh bodhisattva bhūmi, he enters (1) the bodhisattva samādhi called *the complete differentiation of categories*, (2) the bodhisattva samādhi called *the thorough contemplation of meaning*, (3) the bodhisattva samādhi called *the understanding of differences*,[385] (4) the bodhisattva samādhi called *the treasure of differentiated meanings*, (5) the bodhisattva samādhi called *the exact differentiation of meanings*,[386] (6) the bodhisattva samādhi called *the firmly established root*, [F.233.b] (7) the bodhisattva samādhi called *the doorway to wisdom and clairvoyance*, (8) the bodhisattva samādhi called *the purification of the realm of phenomena*, (9) the bodhisattva samādhi called *the benefits*[387] *of the tathāgatas*, (10) the bodhisattva samādhi called *the treasure of various meanings that is the doorway to saṃsāra and nirvāṇa*, and so on. He enters a million samādhis that are perfected, are doorways to clairvoyance and wisdom, and purify the bhūmi.

1.546 "Having attained these samādhis that are purified by method and wisdom, he transcends through the power of compassion and kindness[388] the bhūmi of the śrāvakas and pratyekabuddhas and approaches the bhūmi of discrimination by wisdom and knowledge.[389]

1.547 "When he is on the seventh bodhisattva bhūmi in this way, there are limitless physical activities that are devoid of features, limitless vocal activities that are devoid of features, and limitless mental activities that are devoid of features, and there is the pure arising of the acceptance of the birthlessness of phenomena."

1.548 The bodhisattva Vimukticandra asked, "O jinaputra! Do not the limitless physical, vocal, and mental actions of the bodhisattva on the first bodhisattva bhūmi also transcend the conduct of all śrāvakas and pratyekabuddhas?"

1.549 The bodhisattva Vajragarbha answered, "O jinaputras! That is so,[390] but that is simply because of the power of his focus on the Dharma of the Buddha, and not because of his own understanding's discernment. [F.234.a] On this seventh bodhisattva bhūmi, however, it is attained through the mind's analysis of the field of experience, which cannot be superseded by all the śrāvakas and pratyekabuddhas.

1.550 "O jinaputras! By analogy, when a prince is born in a royal family and is endowed with the characteristics of royalty, he is immediately superior to the ministers. This is because of the sovereignty[391] of the king, and not because of his own understanding's discernment. However, when he has become an adult, he transcends the activities of all the ministers through the power of his own intelligence.

1.551 “O jinaputras! In that same way, as soon as the bodhisattva has developed his motivation, he surpasses all śrāvakas and pratyekabuddhas. This is because of the greatness of his higher intention and not because of his own understanding’s discernment. The bodhisattva who is on this seventh bodhisattva bhūmi completely surpasses the activities of all śrāvakas and pratyekabuddhas through the greatness of his own wisdom’s analysis of his field of experience.

1.552 “O jinaputras! The bodhisattva[392] on this seventh bodhisattva bhūmi also attains activity of body, speech, and mind that is profound, detached, and does not wander. Furthermore, he does not desist from his perseverance in the excellent path. Through that perseverance on the excellent path he attains cessation, but he does not manifest cessation.” [F.234.b]

1.553 The bodhisattva Vimukticandra asked, “O jinaputra! Above which bodhisattva bhūmi does the bodhisattva enter cessation?”

1.554 The bodhisattva Vajragarbha replied, “The bodhisattva enters cessation above the sixth bodhisattva bhūmi. The bodhisattva who is on this seventh bodhisattva bhūmi enters and remains in cessation in each instant but does not manifest cessation. Therefore, he is said to possess inconceivable physical, vocal, and mental activity.

1.555 “O jinaputras! It is thus wondrous that the bodhisattva dwells in the final conclusion, yet does not manifest cessation.

1.556 “O jinaputras! It is like when a clever, wise, learned, intelligent man who knows the qualities of the water, endowed with the power of analysis, sails in great ships upon the great ocean. He is wise concerning the winds and is wise concerning the water. He is not subject to harm from the great ocean’s water.

1.557 “O jinaputras! In that same way the bodhisattva[393] who is on this seventh bodhisattva bhūmi travels upon the great ocean of omniscient wisdom and sails in the great ship of the perfections, and though he dwells in the final conclusion, he does not manifest cessation.[394]

1.558 “Thus he has attained the strength and power of wisdom, and with the realization obtained through the power of samādhi and wisdom, and with the power of great method and wisdom, he teaches what is the doorway to saṃsāra, but he constantly aspires to nirvāṇa. A great assembly of followers encircles him, but he always maintains a detached mind. Through the power of his aspiration he accomplishes rebirth within the three realms in order to ripen beings,[395] [F.235.a] but he is not affected by the harms of the world. He is calm, tranquil, and serene. He is ablaze with methods but is not burned by that blazing. He comprehends the Buddha’s wisdom, and he will not revert to the bhūmi of the śrāvakas and pratyekabuddhas. He has reached the center of the Buddha’s realm[396] but appears to be in the realm of the māras.

He has transcended the paths of the four māras and yet appears to be within the realm and range of activity of the māras. He appears to enter into all religious traditions, but he never abandons the tradition of the Buddha. He appears to engage in all worldly activities, but he follows the way of the Dharma that transcends the world. He attains the creation of an array of realm adornments that surpass those of all devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas,[397] humans and nonhumans, Śakra, Brahmā, and all lokapālas, but his mind never ceases rejoicing in the entire Dharma of the Buddha.

1.559 "In that way, possessing that kind of wisdom, the bodhisattva who is on the seventh bodhisattva bhūmi, Gone Far, because of his vast view and the power of his prayers, will have many buddhas appear to him. Because of his vast view and the power of his prayers, many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions of buddhas, many tens of millions of buddhas, [F.235.b] many billions of buddhas, many tens of billions of buddhas, many trillions of buddhas, and many quintillions of buddhas will appear to him.

1.560 "He will see those tathāgata arhat samyaksambuddhas, and with a vast motivation he will serve them, worship them, honor them, make offerings to them, supply them with robes, alms, bowls, beds, medicine for when they are ill, and implements. He will also offer all the articles that bring happiness to a bodhisattva. He will also offer to the assemblies of the Saṅgha. He will dedicate all those roots of goodness to the highest complete enlightenment.

1.561 "He will see and honor those tathāgatas, those arhats, those samyak-sambuddhas, and he will serve, listen to, and acquire and hold their teachings. Having heard their teachings, he applies himself to them with the light of correct meditation, wisdom, and knowledge. He maintains them through practice. He becomes a holder of the teachings of the buddha bhagavats. He is not sullied by the stains of the realizations of the śrāvakas and pratyekabuddhas. Even more than before, he has the pure patience of phenomena that benefits beings.

1.562 "In that way the roots of goodness of the bodhisattva who is on the bodhisattva bhūmi Gone Far will, even more than before, remain pure and purified for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, [F.236.a] many millions of eons, many tens of millions of eons, many billions of eons, many tens of billions of eons, many trillions of eons, and many quintillions of eons.

1.563 "O jinaputras! This is like when gold is adorned with all jewels, even more than before: it cannot be equaled by any other adornment, and it becomes brighter and clearer.

1.564 “O jinaputras! In that same way the roots of goodness accomplished by method and wisdom by the bodhisattva mahāsattva who is on this seventh bodhisattva bhūmi, Gone Far, become purer, brighter, and clearer. They cannot be taken away by all the śrāvakas and pratyekabuddhas.

1.565 “O jinaputras! It is like sunlight, which cannot be surpassed by the light of the stars or the light of the moon, dries everything that is moist in Jambudvīpa,[398] and ripens all grains.[399]

1.566 “O jinaputras! In that same way, the roots of goodness of the bodhisattva who is on the seventh bodhisattva bhūmi, Gone Far, will be even more unsurpassable by all the śrāvakas and pratyekabuddhas; and they dry up, even more than before, all the moisture of the kleśas and the four misconceptions.

1.567 “From among the ten perfections, the perfection of skill in methods predominates, and the other perfections are not accomplished fully and completely.

1.568 “O jinaputras! That, in brief, is Gone Far, the seventh bodhisattva bhūmi of the bodhisattva mahāsattvas. [F.236.b] Most of the bodhisattva mahāsattvas who are on that bhūmi become the deva king Vaśavartin. He is wise and powerful in bringing the wisdom of realization to beings. He is not constrained by questions from any śrāvaka or pratyekabuddha. He is also skilled in teaching beings without error.

1.569 “In whatever roots of goodness he accomplishes through generosity, kind words, actions that benefit others, and practicing what he preaches, he becomes supreme, the best, the foremost, the highest, the most excellent, the unsurpassable, the guide, the leader, the commander, and so on, up until becoming the omniscient one who is relied on. His mind is always focused on the Buddha, focused on the Dharma, focused on the Saṅgha, focused on the bodhisattvas, focused on bodhisattva conduct, focused on the bodhisattva bhūmis, focused on the perfections, focused on the strengths, focused on the confidences, focused on the unique qualities of buddhahood, and so on, up until being focused on the omniscient wisdom endowed with the supreme aspects.

1.570 “If he wishes to, he can apply himself in such a way that in just one instant he attains and rests in a quintillion samādhis, sees a quintillion buddhas and knows their blessings, [F.237.a] causes a quintillion worlds to shake, goes to a quintillion buddha realms, illuminates a quintillion worlds, ripens a quintillion beings, remains for a quintillion eons, comprehends a quintillion previous eons and a quintillion future eons, opens a quintillion Dharma doors, manifests a quintillion bodies, and manifests each body having a retinue of a quintillion bodhisattvas.

1.571 "From this time onward the bodhisattvas who have the power of prayer through particular prayers manifest bodies, light, miracles, sights, activities, voices, conduct, displays, blessings, transformations, and manifestations for many eons, for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, and so on, until many quintillions of eons, which are difficult to enumerate."

1.572 Then the bodhisattva Vajragarbha, in order to analyze and teach the meaning of this bhūmi, recited these verses:

1.573 "Following[400] after profound ultimate wisdom
With the perfect meditation and definite knowledge of the sixth bhūmi,
There is the accomplishment of the union of wisdom and method,
And the wise ascend to the excellent conduct of the seventh bhūmi.

1.574 "They have attained emptiness, the absence of features, and the absence of aspiration,[401] and are dedicated to compassion and love.
They follow and make offerings to the Buddha's Dharma[402] and the sugatas.
With wisdom, ever eager for the power of excellent great merit,
The wise ascend to the stage of the seventh bhūmi. [F.237.b]

1.575 "They have attained endurance and detachment in the three realms.
They have pacified the power of the kleśas and pacified worldly desires.
They act in the nonduality of phenomena as reflections, illusions, and dreams.
The wise ones manifest compassion and reach the seventh bhūmi.

1.576 "Without thought they purify[403] realms perceived as space.
They possess the characteristics of the jinas and do not waver from the true nature.
Inexpressible, without sound, they bring happiness to beings.
They comprehend the instantaneous wisdom in the mind of the jinas.

1.577 "They practice the Dharma and attain illumination.
They ascend to the excellent bhūmi and benefit beings.
They reside on this bhūmi and have limitless actions for beings.
They contemplate the actions of countless myriads of sugatas,

1.578 "A multitude of various realms, dharmas, eons,[404] and numbers,
And the possession of various motivations, aspirations, and intentions.
They comprehend limitless teachings of the three yānas.
They say, 'It is for us to ripen these beings.'

1.579 "They have wisdom's analysis and have gained the supreme path.[405]
They have wisdom united with method in the four physical activities.

In all the mind's moments, they accomplish the qualities of enlightenment
And complete the states[406] of the ten perfections:

1.580 "Their generosity is that their bodhicitta is dedicated to all.[407]
Their conduct is the pacification of the kleśas; their patience is to not be harmful.
Their diligence is undertaking that which is even higher.
The meditation of those endowed with good qualities is not deviating from the path.

1.581 "The highest excellent wisdom is their stainless acceptance of birthlessness.
Their prayer is to long for more through the method of dedication.[408]
Their power is invincibility; their knowledge is from complete certainty.[409]
In that way all the qualities of enlightenment are present in each instant.

1.582 "On the first, the qualities are completed through intention;
On the second, by removing stains; on the third, by cutting through impediments; [F.238.a]
On the fourth, by the path; on the fifth, through suitable activity;
On the sixth,[410] by the wise ones increasing that which is called *birthlessness*.

1.583 "On this seventh bhūmi all the qualities are attained,
And various numerous aspirations are fulfilled.
Why is that? Because they reach the conduct of wisdom,
Which they will completely purify in continuing on the eighth.

1.584 "It is difficult to ascend to, difficult to reach, and requires many activities,[411]
Like crossing the space between two realms.
Conduct on the seventh is like an untarnished[412] sovereign.
They remain on the path but do not have enduring transcendence.

1.585 "When they reach the eighth, the bhūmi of wisdom,
They transcend the mind's scope and remain in the activity of wisdom.
When Brahmā looks at beings he is not a human being.
In that way the wise act like unstained lotuses.

1.586 "Residing there they transcend the various kleśas.
They do not have the conduct of the kleśas but have not eliminated them.
While following the path their conduct is not that of the kleśas,
But they are not eliminated, and their wish for the wisdom of the jinas is not fulfilled.

1.587 "They are engaged in various worldly activities and skills.
Through being wise in all knowledge they are learned.

They attain through cultivation the power of meditation and clairvoyance.
They accomplish an even greater variety of samādhis.

1.588 "They surpass the conduct of the śrāvakas and also the pratyekabuddhas.[413]
The wise are established in the limitless conduct of the bodhisattva,[414]
Previously through intention but here through wisdom,
Like a prince who has gained power through growing up.

1.589 "Having reached the profound, they undertake even more.
Their minds have reached cessation but do not actualize it,
Just as when sailing on the ocean in a great ship
With direct knowledge of all its water, the ship is not sunk. [F.238.b]

1.590 "They have greater attainment of the power of method and of wisdom.
They are wealthy in the qualities of wisdom and action that beings cannot comprehend.
In a pure state, they make offerings to myriad buddhas.
They are like gold[415] beautifully adorned by many jewels.

1.591 "The wise ones on that bhūmi have the radiance of supreme wisdom.
They dry up the water of craving just as sunlight does.
Those who have reached this bhūmi become Vaśavartin.
They are powerful and skilled through teaching the result of goodness and wisdom.

1.592 "They attain the power of the enduring diligence that they wish for.
In meditation they see a quintillion buddhas
In all directions, and from then on
They have more limitless excellent qualities from prayer.

1.593 "This is the seventh bhūmi,
Where they are purified by method and wisdom.
It cannot be comprehended by beings
Or by the power of pratyekabuddha[416] conduct.

1.594 "This is the seventh bhūmi of the bodhisattva,
Which is named Gone Far."[417] [B18]

1.595 Having heard that sublime conduct of the wise,
The lord of the deities and the assembly of devas rejoiced,
Saying, "Bodhisattva, you are a benefit to beings,"
And they made offerings to the sugata and jinaputras.[418]

1.596 They poured down flower garlands and beautiful banners, flags,
And incense powders,[419] beautiful clothing and adornments,

Countless beautiful parasols adorned with jewels,
And wonderful clouds of strings of pearls.[420]

1.597 Goddesses with delightful sweet voices
Played innumerable musical instruments and danced beautifully,
And as an offering to the sugata and jinaputras,
They described the excellent qualities of the Muni:

1.598 "The all-seeing supreme one, the best of humans,[421] [F.239.a]
Who reveals the Buddha's field of activity in order to benefit beings.
A beautiful cloud of music perfectly arises
From this variety of musical instruments and drumming.

1.599 "There are trillions of sugatas on the tip of a hair,
As numerous as the sand grains in ten trillion Ganges Rivers.
They are peaceful,[422] unequaled, and supremely excellent.
These lords teach the stainless Dharma.

1.600 "On the tip of a single body-hair there are infinite realms
In which there are a multitude of four continents, great oceans,
Millions[423] of encircling mountains, and the same number of Sumeru Mountains,
All appearing in accordance with their own nature.

1.601 "On the tip of each hair of the head are the six classes of beings:
Pretas, animals, hell beings, humans, and devas
And assemblies of yakṣas, rākṣasas, nāgas,[424] and asuras,
Who are experiencing the realms of diverse karma.

1.602 "In all the world realms of those cleansed of impurities,
The supremely excellent wheel is turned.
The sugatas teach with beautiful voices,
Acting in accordance with the perceptions and minds of beings.

1.603 The sugatas, in various realms, in the bodies of those beings,
Ripen the higher beings in those realms.[425]
Knowing the various existences of devas and humans,
All the sugatas teach them the Dharma.

1.604 A vast realm is perceived as minute,
And a speck of dust is perceived as vast.
These and others are the miracles of the sugatas.
Even if the entire world were to describe them, they could not finish."

1.605 The beautiful song described

This greatness in these words.
The assembly, pleased and at peace,
Gazed upon the supreme among speakers.

1.606 Observing that the assembly was becalmed,
Mokṣacandra[426] spoke again:
"Teach the nature of the eighth bhūmi
And also how it is entered."

1.607 The bodhisattva Vajragarbha said, "O jinaputras! [F.239.b] In that way the bodhisattva[427] has perfectly analyzed seven bhūmis.[428] He has purified the path through method and wisdom. He has perfectly accumulated the accumulations. He has perfectly made great prayers.[429] He has been blessed by the blessings of the tathāgatas.[430] He has gained the strength of his own roots of goodness.[431] His mind is focused on the strengths, confidences, and unique qualities of the tathāgatas.[432] He has a perfectly purified higher motivation and intention.[433] He has risen through the strength of merit and wisdom.[434] He has become engaged in never forsaking any being, because of his great compassion and kindness, and he follows the path of immeasurable wisdom.[435]

1.608 He correctly comprehends the primordial nonarising of all phenomena. He comprehends birthlessness, featurelessness, nonorigination, nondestruction, noncompletion, nondevelopment, nonreversal, the nature of nonexistence, the equality of beginning, middle, and end, and entry into the nonconceptual omniscient wisdom of the true nature[436] of all phenomena exactly as they are. It is said that he is always free from the conceptualizing thoughts of mind, mentation, and consciousness, that he is unimpeded, that he is the same as space, that he has the nature of open space, and that he has attained the acceptance of the birthlessness of phenomena.

1.609 "O jinaputras! As soon as the bodhisattva who has that kind of acceptance attains the bodhisattva bhūmi Unwavering, he attains a profound bodhisattva state that is difficult to understand, is unadulterated,[437] is devoid of all features, excludes all impeding conceptual identification, is limitless, [F.240.a] is unsurpassable by all śrāvakas and pratyekabuddhas, and has the outlook of nonattachment to everything.

1.610 "O jinaputras! To give an analogy, it is like a bhikṣu with miraculous powers who has through stages attained the cessation that is the ninth[438] stage of dhyāna and is devoid of conceit and the flow of thoughts.[439]

1.611 "O jinaputras! In that same way, as soon as the bodhisattva has attained the bodhisattva bhūmi Unwavering, he is devoid of all effort and effortlessly attains the true nature, free from all physical, vocal, and mental striving, and

is devoid of conceit and the flow of thoughts[440] and remains in the detached state of the true nature.

1.612 "O jinaputras! To give an analogy, it is like a sleeping person who in a dream sees himself swept away by a great flood and commences to strive and exert himself in order to save himself.[441] Because of that very striving and exertion he wakes up, and when he has completely woken up, all the striving and exertion ceases.

1.613 "O jinaputras! In the same way, the bodhisattva perceives that the multitude of beings are swept away by the four great floods of the kleśas, and he commences to strive and exert himself greatly for liberation, for omniscient wisdom's enlightenment.[442] When he has commenced upon great diligence and has completely attained this bodhisattva bhūmi Unwavering, all effort ceases. There no longer appears any dualistic conduct or conduct based on conceptions of the features of phenomena.[443]

1.614 "O jinaputras! By analogy, if someone has been born and dwells in the Brahmā paradise, he does not engage in kleśas and the activity of desire.

1.615 "O jinaputras! In the same way, the bodhisattva who is on the bodhisattva bhūmi Unwavering has no engagement whatsoever in the activity of mind, mentation, and consciousness. [F.240.b] There is not even engagement in any buddha activity, and there is no engagement in bodhisattva activity, no engagement in pratyekabuddha activity, no engagement in śrāvaka activity, no engagement in nirvāṇa activity, no engagement in the activity of an arhat, no engagement in the activity of a non-returner, no engagement in the activity of a once-returner, and no engagement in the activity of a stream entrant. It is therefore needless to say that there is no engagement in worldly activity.

1.616 "O jinaputras, in that way the bodhisattva who is on the bodhisattva bhūmi Unwavering, who continues in the strength of his previous prayers, has the flow of entrance into the Dharma in which the buddha bhagavats create the accomplishment of the wisdom of the tathāgatas. They say to him, 'Noble son, well done! Well done! This ultimate patience is for attaining the Dharma of the Buddha. However, noble son, you do not have the accomplishment of the ten strengths, the four confidences, and the qualities of a buddha. Dedicate yourself to seeking the accomplishment of the qualities of a buddha. Therefore, be diligent and do not abandon the entrance of acceptance.

1.617 " 'Noble son, you have attained the state of liberation into peace, but you must consider the childlike ordinary individuals who are not at peace, do not have deep peace,[444] and are engaged in various kinds of conduct because of the kleśas, their minds distressed by a variety of concepts.

1.618 “ ‘Also, noble son, remember your previous prayers, your dedication to benefiting beings, and the inconceivable entrance to wisdom.

1.619 “ ‘Also, noble son, this is the true nature of phenomena. [F.241.a] Whether the tathāgatas appear or not, this continues to be the true nature of phenomena, which is the emptiness of all phenomena, the inconceivability of all phenomena.[445] This is not something that is revealed solely by the tathāgatas. All śrāvakas and pratyekabuddhas also attain this nonconceptual true nature.

1.620 “ ‘Noble son, regard our immeasurable bodies, immeasurable wisdom, immeasurable buddha realms, immeasurable accomplishment of wisdom, immeasurable halos, and immeasurable aspects of pure speech. You should attain this kind of accomplishment.

1.621 “ ‘Also, noble son, you have had one illumination, which is the illumination of nonconceptuality toward all phenomena. However, these illuminations of the tathāgatas are infinite and accomplish the infinite and are infinitely interconnected.[446] It would be difficult to count them all, even in a quintillion eons. You should give rise to the accomplishment of their attainment.

1.622 “ ‘Also, noble son, look at the infinite realms in the ten directions, the infinite beings, and the infinite categories of the Dharma, and you should enumerate them and give rise to the accomplishment of their exact attainment.’

1.623 “O jinaputras! This is how the buddha bhagavats summarize the immeasurable, incalculable entrances to the accomplishment of wisdom, and so on, to the bodhisattva who has reached that bhūmi. Through those entrances to the accomplishment of wisdom the bodhisattva who has these aspects of infinite wisdom obtains the activity of accomplishment.

1.624 “O jinaputras! I say to you, I declare to you,[447] that if the buddha bhagavats did not[448] bring the bodhisattva into the entrance to the accomplishment of omniscient wisdom,[449] [F.241.b] he would enter nirvāṇa, and his activity for all beings would cease. Therefore, the buddha bhagavats provide the bodhisattva with countless activities for the accomplishment of wisdom. This activity that accomplishes wisdom brings accomplishment in each instant. All the previous activities followed and undertaken from the very first development of motivation up through the seventh bhūmi are not even a hundredth of this activity that accomplishes limitless wisdom, not even a thousandth, a hundred thousandth, a ten millionth, a billionth, a ten billionth, a trillionth, or even a quintillionth of it. They cannot be correlated to it through numbers, enumeration, comparison, resemblance, or similitude.

1.625 “Why is that? O jinaputras! Previously activities were accomplished through accomplishment in one body. However, the bodhisattva who has reached this bhūmi attains the accomplishment of countless separate bodies, countless voices, countless wisdoms, countless births, countless creations of realms, countless activities of ripening beings, countless activities of offering to and serving buddhas, countless realizations of the way of the Dharma,[450] countless powers of clairvoyance, and countless circles of followers, and through possessing countless accomplishments of the body, he attains the power of all bodhisattva conduct through being steadfastly united with it. [F.242.a]

1.626 “O jinaputras! To give an analogy, it is like a ship that crosses the ocean. Before it enters the ocean, it has to be moved with effort. Once it has completely entered the ocean, it moves effortlessly, propelled by the wind. In one day on the ocean it travels immeasurably further than it could be carried on land in a hundred years.

1.627 “O jinaputras! In that same way, the bodhisattva[451] who has perfectly accumulated a great accumulation of roots of goodness sails in the ship of the Mahāyāna on the ocean of bodhisattva activity, and with effortless wisdom he reaches the wisdom of omniscience in a moment, whereas his previous activities with effort would immeasurably fail to achieve that, even in a hundred thousand eons.

1.628 “O jinaputras! The bodhisattva who has reached the eighth bodhisattva bhūmi investigates omniscient wisdom through the bodhisattva realization that arises from the accomplishment of skillful methods and wisdom. He also investigates the origin of a universe. He also investigates the destruction of a universe. He knows perfectly the origin of a universe. He knows perfectly how a universe is destroyed. He knows perfectly the accumulation of karma that causes the creation of a universe. He knows perfectly the exhaustion of karma that causes a universe to be destroyed. He knows when a universe will be created. He knows when a universe will be destroyed. He knows for how long a universe will remain after it has been created. [F.242.b] He knows for how long the universe will remain destroyed. Everywhere, without exception,[452] he knows the smallest elements of earth; he knows the greatest elements of earth; he knows immeasurable elements of earth; and he knows the different kinds of elements of earth. He knows the smallest elements of water; he knows the greatest elements of water; he knows immeasurable elements of water; and he knows the different kinds of elements of water. He knows the smallest elements of fire; he knows the greatest elements of fire; he knows immeasurable elements of fire; and he knows the different kinds of elements of fire. He knows the smallest elements of air; he knows the greatest elements of air; he knows immeasurable elements of air; and he

knows the different kinds of elements of air. He knows the smallest atoms; he knows the greatest atoms; he knows immeasurable atoms; and he knows the different kinds of atoms. He knows how many atoms of earth there are in the universe. He knows how many atoms of water there are in the universe. He knows how many atoms of fire there are in the universe. He knows how many atoms of air there are in the universe. He knows the different kinds of precious materials. He knows how many atoms there are in precious materials. He knows how many atoms there are in the bodies of beings. He knows how many atoms there are in the realms. [F.243.a] He knows the corporeal bodies of beings; he knows the subtle bodies of beings; and he knows the different kinds of bodies of beings. He knows how many atoms there are in the bodies of beings in the hells. He knows how many atoms there are in the bodies of animals. He knows how many atoms there are in the bodies of those in the realm of Yama. He knows how many atoms there are in the bodies of beings in the realm of the asuras. He knows how many atoms there are in the bodies of beings in the realms of devas. He knows how many atoms there are in the bodies of beings in the realm of humans. He who has thus gained the knowledge of the different kinds of atoms knows the creation of the form realm, and he knows the creation of the formless realm.

1.629 "He knows the destruction of the desire realm, knows the destruction of the form realm, and knows the destruction of the formless realm.[453]

1.630 "He knows the smallest desire realms, knows the greatest desire realms, knows the immeasurable desire realms, and knows the different kinds of desire realms.

1.631 "He knows the smallest form and formless realms, knows the greatest form and formless realms, knows the immeasurable form and formless realms, and knows the different kinds of form and formless realms.

1.632 "He has the illumination of the wisdom of accomplishment in attaining the wisdom that analyzes the three realms. He has the skillful wisdom of the different kinds of bodies of beings, the skillful wisdom of the different forms of worlds, so that his realization is focused on the process of birth of all beings. In order to ripen all beings, he takes possession[454] of a body that is the same as the birth and creation of beings. [F.243.b] He pervades one billion-world universe, and in accordance with his knowledge of illusory manifestation he takes birth in a body that accords with the various aspirations of beings. In that way he pervades two billion-world universes, and three, four, five, ten, twenty, thirty, forty, fifty, and uncountable billion-world universes, taking birth in a body that accords with the aspirations of

beings. With the possession of that wisdom, while never leaving one buddha realm, he manifests in the circle of followers of tathāgatas in countless buddha realms.

1.633 "In those buddha realms and in those circles of followers he manifests bodies that accord with the different kinds of bodies of beings, their aspirations, and their motivations. He manifests the color and form of a śramaṇa within the circle of śramaṇa followers. He manifests the color and form of a brahmin within the circle of brahmin followers. He manifests the color and form of a kṣatriya within the circle of kṣatriya followers. He manifests the color and form of a vaiśya within the circle of vaiśya followers. He manifests the color and form of a śūdra within the circle of śūdra followers.[455] He manifests the color and form of a householder within the circle of householder followers. He manifests the color and form of a Caturmahārājika deva within the circle of Caturmahārājika deva followers. He manifests the color and form of a Trāyastriṃśa deva within the circle of Trāyastriṃśa deva followers. [F.244.a] And it is the same way within the circle of Yāma deva followers, the circle of Tuṣita deva followers, the circle of Nirmāṇarati deva followers, the circle of Paranirmitavaśavartin deva followers, the circle of Māra deva followers, the circle of Brahmā deva followers, and so on, up to the circle of Akaniṣṭha deva followers.

1.634 "He appears in the color and form of a śrāvaka to those beings who are to be guided by śrāvakas. He appears in the color and form of a pratyekabuddha to those beings who are to be guided by pratyekabuddhas. He appears in the color and form of a bodhisattva to those beings who are to be guided by bodhisattvas. He appears in the color and form of a tathāgata to those beings who are to be guided by tathāgatas.

1.635 "Thus he manifests specific bodies in accordance with the aspirations of the myriads of beings in countless buddha realms.

1.636 "O jinaputras! He is free of all the concepts of body, has attained the equality of bodies, and knows the bodies of beings. He knows the bodies of realms, the bodies of ripened karma, the bodies of śrāvakas, the bodies of pratyekabuddhas, the bodies of bodhisattvas, the bodies of tathāgatas, the bodies of consciousness, the bodies of phenomena, and the bodies of space.

1.637 "He knows the minds of beings and the accomplishment of their wishes. Therefore, if he wishes to, he can manifest the body of a being as his own body.[456] Similarly he can manifest the body of a realm, a body of ripened karma, the body of a śrāvaka, the body of a pratyekabuddha, [F.244.b] the body of a bodhisattva, the body of a tathāgata, a body of consciousness, a body of phenomena, and a body of space as his own body.

1.638 “He knows the accomplishment of the motivation and aspirations of beings, and therefore, if he wishes to, he can manifest his own body as a body of beings. Similarly he can manifest his body as the body of a realm, a body of ripened karma, the body of a śrāvaka, the body of a pratyekabuddha, the body of a bodhisattva, the body of a tathāgata, a body of wisdom, a body of the Dharma, and a body of space.

“He can manifest any body to be whatever body he wishes.

1.639 “He also knows the bodies of beings that are bodies of karma. He knows the bodies that are ripened, the bodies of kleśas, the bodies of form, and the bodies that are formless.

1.640 “He also knows the smallest extent of the bodies in realms.[457] He knows their greater extensiveness,[458] their immeasurability,[459] their defilement, their purity, their disorder,[460] their inversion,[461] their levelness, their groupings,[462] and their classification within the network of directions.[463]

1.641 “He knows also the signs of the category of bodies from ripened karma. He knows the signs of the category of the bodies of śrāvakas, the signs of the category of the bodies of pratyekabuddhas, and the signs of the category of the bodies of bodhisattvas. He knows the signs of the category of the bodies of tathāgatas and the bodies of enlightenment.

1.642 “He knows the signs of the categories of the bodies of prayer, the bodies of emanation, the bodies of manifestation, the bodies adorned by the primary and secondary signs of a great being, the bodies of light, [F.245.a] the bodies composed of mind, the bodies of merit, the bodies of consciousness, and the bodies of phenomena.

1.643 “He knows the classification of the bodies of consciousness: those of true accomplishment, those that are combined with results, their classification into mundane and transcendent, their establishment within the three yānas, the general and the specific, those conducive to liberation and those not conducive to liberation, and those training and those passed beyond training.

1.644 “He knows the equality of the bodies of phenomena. He knows their constancy,[464] their relative differentiation into signs of their condition, their differentiation into the qualities of beings and nonbeings, and the differentiation into the Buddha, the Dharma, and the higher Saṅgha.

1.645 “He knows the immeasurability of the bodies of space. He knows their omnipresence, their noncorporeality, their consistency, and their enabling the appearance of form bodies.

1.646 “Having thus attained the knowledge of bodies, he becomes powerful: (1) He attains power over his own lifespan because he has the power of manifesting an immeasurable lifespan of countless, incalculable eons. (2) He attains power over mind[465] because he enters the wisdom of meditation in

countless, immeasurable samādhis.[466] (3) He attains the power over ornamentation because he displays the power of manifesting the beautification of all universes with an array of ornamentation. (4) He attains power over karma because he displays the power of manifesting the ripening of karma at the appropriate time. (5) He attains power over birth because he displays birth in all universes. (6) He attains power over prayer because he displays complete buddhahood at the desired times in all universes. [F.245.b] (7) He attains power over aspiration because he displays all universes filled with buddhas.[467] (8) He attains power over miracles because he displays emanations and miracles in all buddha realms. (9) He attains power over Dharma because he displays the light of the Dharma entrance that is without edge or center.[468] (10) He attains power over wisdom because he displays the tathāgata's strengths, confidences and unique qualities, primary and secondary signs, and enlightenment.[469]

1.647 "When the bodhisattva attains those ten strengths, he simultaneously has inconceivable wisdom. He has unequaled wisdom,[470] he has limitless wisdom, he has vast wisdom, and he has invincible wisdom.

1.648 "He who has reached this bhūmi and has those wisdoms acts with completely faultless actions and behavior of his body. He acts with completely faultless actions and behavior of his speech, and he acts with completely faultless actions and behavior of his mind. He has wisdom foremost and follows wisdom. He has gained the power of the perfection of wisdom. He is accompanied[471] by great compassion. He has perfectly apportioned skillful methods. He has the complete accomplishment of his aspirations. He has been well blessed by the blessing of the tathāgatas. He never ceases from his engagement in benefiting beings. He is present in countless different universes.

1.649 "O jinaputras! In brief, the bodhisattva who has attained this bodhisattva bhūmi, Unwavering, has a conduct of physical, vocal, and mental activities that are the result of accomplishing the entire Dharma of the Buddha. [F.246.a]

1.650 "Having attained this bodhisattva bhūmi called Unwavering, he has the power of stainless intention because of being free from the activity of all kleśas. He has the power of stainless superior intention because he never departs from the path. He remains steadfastly within the power of compassion because he never abandons benefiting beings. He remains steadfastly within the power of great love because he protects all beings. He remains steadfastly within the power of retention because he never loses the Dharma. He remains steadfastly within the power of confidence because he is wise in the classification of the entire Dharma of the Buddhas. He remains steadfastly within the power of clairvoyance because he is wise concerning

the different conducts within infinite universes. He remains steadfastly within the power of aspiration because he never abandons any of the activities of a bodhisattva. He remains steadfastly within the power of the perfections because he accomplishes the entire Dharma of the Buddhas. He remains steadfastly within the power of the blessing of the tathāgatas because he is always focused on attaining omniscient wisdom.

1.651 "He has attained those powers, displays all activities, and is faultless in all his activities.

1.652 "O jinaputras! This is the eighth bhūmi of wisdom of the bodhisattva, and it is called Unwavering because it is invincible. It is called *the changeless bhūmi* because its wisdom is irreversible. It is called *the bhūmi difficult to attain* because it is difficult for beings to comprehend it. It is called *the bhūmi of youth* because it is faultless. [F.246.b] It is called *the bhūmi of birth* because it has the power over all that is wished for. It is called *the bhūmi of completion* because there is nothing more to be done. It is called *the bhūmi of perfection* because it has the prefect completion of wisdom's investigation. It is called *the bhūmi of nirvāṇa* because it is the fulfillment of aspirations. It is called *the bhūmi of dominance* because it cannot be disturbed by anything else. It is called *the bhūmi of effortlessness* because the process of accomplishment is in the past.

1.653 "O jinaputras! The bodhisattva accomplishes those wisdoms, enters the family of the Buddhas, illuminates the power of the qualities of the Buddha, follows the path of the conduct of the tathāgatas, is focused on the field of activity of the Buddhas, and is constantly empowered with the power of the tathāgatas; he is welcomed by Śakra, Brahmā, and the lokapālas, he is constantly followed by Vajrapāṇi, he never abandons the power of samādhi, he accomplishes countless kinds of bodies, he is endowed with all the power of the conduct of all the bodies, he has perfected the ripening of great clairvoyance, he has power over infinite samādhis, he is the recipient of countless prophecies, and he displays enlightenment to those beings who have become fully ripened.

1.654 "He who has reached that bhūmi of wisdom enters the circle of the Mahāyāna, has great clairvoyance from wisdom's investigation, continuously radiates the light of wisdom, follows without impediment the path of the Dharma's realm, is skilled in the various worldly paths, [F.247.a] displays the features of all good qualities, has the power over the arising of motivation in his own mind, has the wisdom that perfectly examines the past and future, possesses the knowledge of the following and turning away from the path of the māras, and enters the scope and field of activity of all the tathāgatas. Without ever turning back he carries out bodhisattva conduct throughout the extent of infinite universes.

1.655 “He is known as a bodhisattva who has attained the bodhisattva bhūmi called Unwavering.

1.656 “O jinaputras! The bodhisattva who has attained the bodhisattva bhūmi called Unwavering never ceases from constantly seeing infinite tathāgatas because of his accomplishment of the power of samādhi. He never desists from a vast offering and service to the vision of the buddhas. In every eon and every universe he serves, worships, honors, and makes offerings to many buddhas, many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions of buddhas, many tens of millions of buddhas, many billions of buddhas, many tens of billions of buddhas, many trillions of buddhas, and many quintillions of buddhas.

1.657 “In attending to those tathāgatas he obtains first the different universes and then the acquisition of the light of the Dharma. Even more than before he attains the treasure of the Dharma of the tathāgatas, [F.247.b] and he is invulnerable to worldly questions and instructions.

1.658 “His roots of goodness will remain pure, will be purified, and will be very bright for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, many millions of eons, many tens of millions of eons, many billions of eons, many tens of billions of eons, many trillions of eons, and many quintillions of eons.

1.659 “O jinaputras! This is like when gold is taken by an expert goldsmith and placed on the throat or head of the sovereign of Jambudvīpa, it cannot be overcome by all the adornments of the beings who dwell in Jambudvīpa.

1.660 “O jinaputras! In that same way the roots of goodness of the bodhisattva[472] on this bodhisattva bhūmi called Unwavering cannot be overcome by those of the śrāvakas, pratyekabuddhas, and so on, up to bodhisattvas on the seventh bhūmi.

1.661 “The great light of wisdom and knowledge of the bodhisattva on this bodhisattva bhūmi dispels the darkness of the kleśas of beings through accomplishing the doorways to wisdom.

1.662 “O jinaputras! The bodhisattva who is on the bodhisattva bhūmi Unwavering pervades with the light of love universes as numerous as the atoms in a million buddha realms [F.248.a] and completely pacifies the torment of kleśas in beings and brings them relief.

1.663 “From among the ten perfections, the perfection of aspiration predominates, and the other perfections are not accomplished fully and completely.

1.664 “O jinaputras! That in brief is the bodhisattva bhūmi Unwavering, the eighth bodhisattva bhūmi. In detail, it could only be learned by a teaching that lasts for endless eons. Most of the bodhisattvas on that bhūmi become Brahmā, the ruler of the universe. He overpowers all others, and no other can

overpower him. When he sees something, he has power over it. He is wise and powerful in teaching the perfections to beings, śrāvakas, pratyekabuddhas, and bodhisattvas, and he cannot be overcome by the questions and instructions of the various parts of the universes.

1.665 "In whatever roots of goodness he accomplishes through generosity, kind words, actions that benefit others, and practicing what he preaches, he becomes supreme, the best, the foremost, the highest, the most excellent, the unsurpassable, the guide, the leader, the commander, and so on, up until becoming the omniscient one who is relied on. His mind is always focused on the Buddha, focused on the Dharma, focused on the Saṅgha, focused on the bodhisattvas, focused on bodhisattva conduct, focused on the bodhisattva bhūmis, focused on the perfections, focused on the strengths, focused on the confidences, focused on the unique qualities of buddhahood, and so on, up until being focused on the omniscient wisdom endowed with the supreme aspects. [F.248.b]

1.666 "If he wishes to, he can apply himself in such a way that in just one instant he attains as many samādhis as there are atoms in a million universes, sees as many buddhas as there are atoms in a million universes and knows their blessings, causes as many billion-world universes to shake as there are atoms in a million universes, goes to as many buddha realms as there are atoms in a million universes, illuminates as many universes as there are atoms in a million universes, ripens as many beings as there are atoms in a million universes, remains for as many eons as there are atoms in a million universes, comprehends as many previous and future eons as there are atoms in a million universes, opens as many Dharma doors as there are atoms in a million universes, manifests as many bodies as there are atoms in a million universes, and manifests each body having a retinue of as many bodhisattvas as there are atoms in a million universes. That is the kind of diligence he undertakes.

1.667 "From this time onward the bodhisattvas who have the power of prayer through particular prayers manifest bodies, light, miracles, sights, activities, voices, conduct, displays, blessings, transformations, and manifestations for many eons, for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, and so on, until many quintillions of eons, which are difficult to enumerate." [F.249.a]

1.668 Then bodhisattva Vajragarbha, in order to analyze and teach the meaning of this bhūmi, recited these verses:

1.669 "On the seventh bhūmi their path is purified through method and wisdom.[473]
They have the perfect accumulation and have made great prayers.
They have been consecrated by the best of men and have acquired merit.

Desiring wisdom, the wise ascend to the eighth bhūmi.

1.670 “They have obtained merit and wisdom and are united with compassion and love.
They follow the path of immeasurable wisdom,[474] and their understanding is like space.
They are great sages who have the power of certainty in the Dharma they have heard.
They have attained the acceptance that is the subtle tranquility of birthlessness.

1.671 “Primordial birthlessness, nonarising, featurelessness,
Without origination or destruction, without contrivance,[475]
Having no existing nature,[476] the concept-free true nature,
It is devoid of the activity of mentation and mind; it is like space.

1.672 “They who possess that acceptance, who are without conceptual elaboration,
Who have attained the way of peace, are the wise who have profound steadfastness.[477]
This cannot be conceived of by any being, arhat, or pratyekabuddha,[478]
Because it is free of the mind’s identification that fixes on features.

1.673 “In that state there is no mentation, mind, or thought,
Like a bhikṣu who has reached the attainment of the state of cessation,
Like the absence of effort[479] in someone awake from a dream of being caught in a flood,
And like being devoid of attachment to pleasures in the Brahmā realm.

1.674 “The sugatas who have previously blessed them exhort them
As they receive the consecration of the sugatas for sublime acceptance:
‘We have vast wisdom and the supreme qualities of buddhahood.
You do not have them and therefore should apply yourself with diligence.

1.675 “ ‘What benefit is there in your extinguishing the fire of your kleśas
When the fire of the kleśas that burns beings is not extinguished?
Remember your prayers in the past and act in order to benefit beings.
Activity that is dedicated to the goal of wisdom is the cause of the liberation of beings. [F.249.b]

1.676 “ ‘This true nature of phenomena, the nonconceptual truth, is always present
For all the buddhas, jinas, śrāvakas, and pratyekabuddhas.
It is not through these ten strengths that it manifests to beings,
But only through vast wisdom unimpeded by the three times.’[480]

1.677 “In that way the unequaled ones, honored by devas and humans,
Accomplish the discernment of a variety of doorways to wisdom,
The infinite perfections of the completion of the Jina’s Dharma,
Their previous practices for enlightenment not being even a fraction of it.

1.678 “These leaders attain this perfect bhūmi of wisdom.
In one instant they entirely pervade all directions.
They gain entry into wisdom and have attained perfect clairvoyance.
They are like a great ship being driven by the wind on the ocean.

1.679 “They are free of mental effort while remaining in the activity[481] of wisdom.
They observe the arising, development, remaining, and destruction[482] of worlds,
And the vast variations of the four elements.[483]
They attain[484] the discernment of the small and the vast.

1.680 “They can discern all the atoms in a billion-world universe
And the division into four elements within the bodies of beings.
The division into atoms of precious materials and the higher realms[485] is analyzed,
And in the scope of their wisdom all are enumerated without omission.

1.681 “The wise, their minds developed in wisdom,
Adopt all bodies as their own body, in order to benefit beings.
They pervade the entire billion-world universe with various forms
And manifest various bodies in endless worlds.

1.682 “Even though the sun and moon are moved through the sky by the wind,
They create the reflections in water of their own disks.
In that way, although they remain in the highest wisdom, in the stainless true nature,
The wise create illusory appearances in order to purify beings.

1.683 “They manifest, in accordance with the aspirations of beings,
Various kinds of bodies in all assemblies in all worlds.[486]
They manifest as pratyekabuddhas, bodhisattvas, and śrāvakas, [F.250.a]
And as the beautifully adorned[487] bodies of sugatas.

1.684 “They manifest bodies of beings, of realms, and similarly of ripened karma,
Various sublime bodies, bodies of Dharma and wisdom,
And the preeminent body of space of complete equality,
And they display a variety of miracles in order to bring relief to beings.

1.685 “They attain the discernment of stainless wisdom and possess the ten strengths.
They attain wisdom’s activities, which are in accord with love and compassion.
Through the three vows they remain as steadfast as a mountain
In all the activities received from the Dharma of the jinas.

1.686 “The ten strengths of the bodhisattvas are unshakable.
Having attained them, no māras can take them away.
They are consecrated by the buddhas, Śakra and Brahmā pay them homage,
And they are always followed by Vajrapāṇi’s legions.

1.687 “There is no end to the qualities that are attained on this bhūmi.
They will not cease even in ten billion eons.
They serve a vast number of myriad buddhas
And are as radiant as an ornament upon a king’s head.

1.688 “The wise bodhisattvas who are on this bhūmi
Become a great Brahmā, a sovereign of the universe, a lord of qualities.
Their teaching of the three yānas is unshakable and unassailable.
The beautiful light of their love dispels the kleśas of beings.

1.689 “In one instant they attain as many samādhis
As there are atoms in a million realms.
They see that many great beings in the ten directions
And have even more numerous supreme manifestations from prayer.

1.690 “This is in brief the teaching
Of the eighth bodhisattva bhūmi;
A detailed teaching would not conclude
Even in ten million eons.”

1.691 That is the bodhisattva bhūmi called Unwavering.[488] [B19] [F.250.b]

1.692 When this sublime bhūmi was explained
The blessing of the lord of humans
Caused countless inconceivable
Millions[489] of realms to shake.

1.693 From the body of the one who sees all
There radiated beautiful rays of light.
They illuminated all realms,
And all beings became happy,

1.694 Thousands of bodhisattvas

Were present in the sky.
With offerings higher than those of the devas,
They made offerings to the one with supreme speech.

1.695 The great lords, the devas,
And Vaśavartin were delighted.
They offered various kinds of offerings
To the one who is an ocean of qualities.

1.696 Then thousands of goddesses,
Delighted and with their senses pleased,
Made an offering to the teacher
Of a divine and harmonious song.

1.697 Accompanied by the sound of musical instruments,
Through the blessing of the great sage,
This melodious song
Resounded a thousandfold:

1.698 "All these bodhisattvas[490] are free of defects and stains.
They have attained the supreme bhūmi and have radiant conduct.
These leaders act for the benefit of all beings in the ten directions.
They display the conduct of the jinas with minds that are like space.

1.699 "In the various realms of humans, devas, and nāgas,[491]
In the ten directions appear adornments through the power of merit.
Greater than that is the unequaled teaching of the bodhisattva,
The delightful path of the jinas illuminated by the bodhisattva.[492]

1.700 "Without departing from one realm they go to stainless realms
In order to benefit beings, shining like the moon.
Their mentation is pacified, their minds have relinquished sound, [F.251.a]
And they speak in hundreds of languages as appropriate to each being.

1.701 "To those beings with inferior minds who are focused on unhappiness,
A wise great being gives the teachings of the śrāvaka conduct.
To those beings who have sharp minds and are intent on the nature of causes,
The stainless ones teach the wisdom of the Pratyekabuddhayāna.[493]

1.702 "To those beings who have loving minds that wish to benefit others
They teach conduct of the bodhisattvas.
To those beings who are intent upon the highest supreme knowledge
They teach the unequaled buddhakāya.

1.703 “Just as a conjurer manifests illusions to beings,
Millions of different kinds of bodies that have no existence,
In the same way, the wise bodhisattva, intent on wisdom’s illusions,
Manifests all kinds of conduct that have no existence.”

1.704 In that way they sang thousands of beautiful songs,
And then the goddesses became silent and gazed upon the Jina.
The serene assembly said to the bodhisattva,
“Teach us the conduct of the kings of the Dharma that is higher than the eighth.”

1.705 The bodhisattva Vajragarbha said, “O jinaputras! The bodhisattva on the eighth bodhisattva bhūmi who has the understanding that analyzes immeasurable knowledge,[494] (1) who is focused on the aspiration to higher peace and liberation, (2) who examines[495] the higher complete wisdom of the tathāgatas, (3) who enters into the secret[496] of the tathāgatas, (4) who examines the greatness of inconceivable wisdom, (5) who examines and purifies retentions and samādhis, (6) who accomplishes vast clairvoyance, (7) who observes the categories of different worlds, [F.251.b] (8) who trains for the unassailable strengths, confidences, and unique buddha qualities of the tathāgatas, (9) who follows the mighty turning of the Dharma wheel by the tathāgatas, and (10) who does not abandon obtaining the empowerment of great compassion, ascends to the ninth bodhisattva bhūmi.

1.706 “When he is on this bodhisattva bhūmi, Perfect Understanding,[497] he knows perfectly the development of good, bad, and neutral qualities; he knows the development of the sullied and unsullied qualities, the development of the mundane and transcendent qualities, the development of conceivable and inconceivable qualities, the development of definite and indefinite qualities, the development of śrāvaka and pratyekabuddha qualities, the development of the qualities of bodhisattva conduct, the development of the qualities on the bhūmi of the tathāgatas, the development of composite qualities, and the development of noncomposite qualities.

1.707 “With the intelligence that has gained that wisdom he knows perfectly the complex[498] mode of activity of the minds of beings. He knows perfectly the complex mode of activity of the kleśas, the complex mode of activity of karma, the complex mode of activity of the faculties, the complex mode of activity of motivations, the complex mode of activity of the sensory elements, the complex mode of activity of intentions and propensities, the complex mode of activity of generation, the complex mode of activity of adhering to tendencies, [F.252.a] and the complex mode of activity of the states of the three groups.[499]

1.708 "He knows perfectly the various aspects of the minds of beings. He knows perfectly the mind's multiplicity;[500] the mind's instantaneous, swift change, fragmentation, and nonfragmentation; the mind's bodilessness; the mind's infinite, complete abundance;[501] the mind's clarity; the mind's state of being afflicted; the mind's state of being unafflicted; the mind's bondage and liberation; the mind's illusory manifestation;[502] the mind's concord with a class of existence;[503] and so on, up to many thousands of different aspects of mind.

1.709 "He knows perfectly the pervasiveness of the kleśas. He knows perfectly their infinite applications; their simultaneous arising and inseparability; the single meaning of their propensities and their dominance;[504] their being conjoined with the mind and not being conjoined with the mind;[505] their causing the connection with rebirth in accordance with a class of existence; their divisions within the three realms; their great faults of craving, ignorance, binding views,[506] and pride; their being the unceasing cause of the three kinds of karma; and so on—in brief, eighty-four thousand different modes of activity of the kleśas.

1.710 "He knows perfectly the goodness, badness, and neutrality of actions. He knows perfectly their being known and not known; their being connate with and inseparable from the mind; that they cease to exist in their own instant while being connected with the development of their own result, which will never be lost; their having ripened and their not having ripened; [F.252.b] the various kinds of results received from the many kinds of actions—good, bad, and neither good nor bad; the limitlessness of the realms of karma; the division between the higher and the worldly; the differentiation of transcendent qualities; the acquired and the unacquired; the completed and the uncompleted;[507] those that have results experienced in this life, the next life, or another lifetime; those that are yānas and not yānas, definite and indefinite; and so on, up to eighty-four thousand aspects of karma.

1.711 "He knows perfectly the weak, the medium, and the superior faculties. He knows perfectly their connection or nonconnection with the past and the future; their superiority, mediocrity, and inferiority; their being connate with and inseparable from the kleśas; their being yānas or not yānas, definite or indefinite; the ripened and unripened who are to be guided; following the net of the faculties, swift disintegration, and the grasping of features;[508] the invincibility of power over the faculties; the difference between the faculties that can regress and those that cannot regress; the various kinds that are developed[509] and those that are innate; and so on—in brief eighty-four thousand different kinds of faculties.

1.712 "He knows perfectly the aspirations that are weak, medium, superior, and so on, knowing perfectly eighty-four thousand different kinds of aspiration.

1.713 “He knows perfectly the constituents that are weak, medium, superior, and so on, knowing perfectly eighty-four thousand different kinds of constituents. [F.253.a]

1.714 “He knows perfectly the motivations that are weak, medium, superior, and so on, knowing perfectly eighty-four thousand different kinds of motivation.

1.715 “He knows perfectly the propensities that are connate with motivation and connate with mind; their being conjoined with mind, not conjoined with mind, and followed for a long time; that they are beginningless and unrevealed;[510] that they cannot be conquered by dhyānas, liberations, samādhis, samāpattis, or clairvoyances; their binding a connection with the three realms; their beginningless activity of binding the mind; their being known through arising through the doorways of the sensory bases; their becoming nothing after acquiring their antidotes; their encounter and nonencounter in the bhūmis and the sensory bases; and their elimination by nothing other than the noble path.

1.716 “He knows perfectly the different kinds of birth. He knows perfectly the way in which birth occurs in accordance with karma; the differentiation of hell beings, animals, pretas, asuras, humans, and devas; birth in the form and formless realms; birth with perception and without perception; the production of rebirth through the realm of karma, the moisture of craving, the darkness of ignorance, and the seed of consciousness; the simultaneous arising and inseparability of name-and-form; the conjunction of different kinds of birth with desire for existence because of ignorance and craving; the endless and beginningless desire for enjoyment, desire for rebirth, and passion for beings; and the state of being drawn along by the perception that fixates on the realms.[511] [F.253.b]

1.717 “He knows perfectly the activity or nonactivity of the tendencies. He knows perfectly the presence[512] of the tendencies that bind one to the classes of existence; the presence of the tendencies that follow from the conduct of beings; the presence of the tendencies that cause karma and kleśas to repeat; the presence of the tendencies that repeat good, bad, and neutral actions;[513] the presence of the tendencies that lead to rebirth; the presence of the tendencies for successive developments;[514] the presence of the tendencies to persist in acquiring an accumulation of long-lasting, continuous kleśas; the presence of the tendencies toward the substantial and the insubstantial;[515] and the presence of the tendencies for seeing, hearing, and remaining among[516] śrāvakas, pratyekabuddhas, bodhisattvas, and tathāgatas.

1.718 “He knows perfectly the groups of beings that are definitively correct, definitively incorrect, and indefinite in being neither. He knows those who are definitively correct in having correct views, those who are definitively

incorrect in having incorrect views, and those who are indefinite in being neither; those who are definitively incorrect in having any of the five karmas with immediate result on death, those who are definitively correct in having the five powers, and those who are indefinite in being neither; those who are definitively incorrect in having the eight errors, those who are definitively correct in having the correct eight, and those who do not have these actions and are indefinite in being neither; those who are definitively incorrect in not avoiding the conduct of greed, envy, and cruelty, those who are definitively correct in accomplishing the cultivation of the noble superior path, and the teaching of those who are indefinite in being neither.

1.719 "O jinaputras! It is said that the bodhisattva who is on the bodhisattva bhūmi called Perfect Understanding has that kind of wisdom. [F.254.a] The bodhisattva who is on the bodhisattva bhūmi called Perfect Understanding knows perfectly the various kinds of conduct that beings have, and he accordingly accomplishes their accomplishment of liberation. He knows perfectly the ripening of beings, the guiding of beings, the teaching of the Śrāvakayāna, the teaching of the Pratyekabuddhayāna, the teaching of the Bodhisattvayāna, and the teaching of the bhūmi of the tathāgatas. With that knowledge he truly teaches the Dharma to beings. He teaches the Dharma in accordance with their different kinds of motivation; in accordance with their different kinds of propensities; in accordance with their different kinds of capacities; in accordance with their different kinds of aspiration; in accordance with obtaining the wisdom of all their different kinds of conduct; in accordance with the comprehension of the activities of their complexity of sensory constituents; in accordance with the comprehension of their birth into a class of existence and with their karma, kleśas, and tendencies; in accordance with the comprehension of their being within particular groups; and in accordance with the attainment of liberation through the aspiration to a particular yāna.[517]

1.720 "The bodhisattva who is on the bodhisattva bhūmi called Perfect Understanding acts as a great dharmabhāṇaka and protects the treasury of the Dharma of the tathāgatas.

1.721 "He who has reached the state of a dharmabhāṇaka teaches the Dharma with a bodhisattva's speech, with immeasurable wisdom, with skill, and with the attainment of the four kinds of discerning knowledge. He always has, continuously and precisely, the bodhisattva's four kinds of discerning knowledge. [F.254.b]

1.722 "What are these four? They are the discerning knowledge of phenomena, the discerning knowledge of meaning, the discerning knowledge of definitions, and the discerning knowledge of eloquence.

1.723 “Through the discerning knowledge of phenomena he knows the specific characteristics of phenomena. Through the discerning knowledge of meaning he knows the categories of phenomena. Through the discerning knowledge of definitions he knows how to teach each phenomenon distinctly. Through the discerning knowledge of eloquence he knows the continuous, uninterrupted eloquence that accords with phenomena.

1.724 “Moreover, through the discerning knowledge of phenomena he knows the nonexistent nature of phenomena. Through the discerning knowledge of meaning he knows the rising and setting of phenomena. Through the discerning knowledge of definitions he teaches the Dharma through continuous designations of all phenomena. Through the discerning knowledge of eloquence he teaches the Dharma through those designations, endlessly and without confusion. [F.255.a]

1.725 “Moreover, through the discerning knowledge of phenomena he knows the categories of phenomena that appear in the present. Through the discerning knowledge of meaning he knows the categories of phenomena that appear in the future. Through the discerning knowledge of definitions he teaches the Dharma through the categories of phenomena that appear in the past, future, and present. Through the discerning knowledge of eloquence he teaches the Dharma through the limitless illumination of phenomena in each of those times.

1.726 “Moreover, through the discerning knowledge of phenomena he knows the categories of phenomena. Through the discerning knowledge of meaning he knows the categories of meaning. Through the discerning knowledge of definitions he teaches the Dharma with the appropriate language. Through the discerning knowledge of eloquence he teaches the Dharma in accordance with the dispositions of others.

1.727 “Moreover, through the discerning knowledge of phenomena he has the knowledge of skillfulness in the distinct categories of the understanding of phenomena. Through the discerning knowledge of meaning he knows the accurate presentation of the understanding of their connection. Through the discerning knowledge of definitions he teaches relative understanding. Through the discerning knowledge of eloquence he teaches the Dharma with skill in ultimate understanding.

1.728 “Moreover, through the discerning knowledge of phenomena he knows the unchanging single mode of phenomena.[518] Through the discerning knowledge of meaning he is skilled in skandhas, sensory elements, sensory bases, and dependent origination. Through the discerning knowledge of definitions he teaches phenomena with pleasing words that all beings are attracted to. Through the discerning knowledge of eloquence he teaches further and further with limitless illumination.[519]

1.729 “Moreover, through the discerning knowledge of phenomena he knows the many ways of entering one yāna.[520] Through the discerning knowledge of meaning he knows the various categories of the yānas. Through the discerning knowledge of definitions he teaches that there is no difference between all the yānas.[521] Through the discerning knowledge of eloquence he teaches endless illuminations of phenomena in each yāna.[522] [F.255.b]

1.730 “Moreover, through the discerning knowledge of phenomena he knows that all bodhisattva conduct, wisdom conduct, and Dharma conduct lead to the realization of wisdom. Through the discerning knowledge of meaning he comprehends the categories of the teaching and presentation of the ten bhūmis. Through the discerning knowledge of definitions he teaches the categories of accomplishments on the path of the bhūmis. Through the discerning knowledge of eloquence he teaches the endless aspects of each bhūmi.

1.731 “Moreover, through the discerning knowledge of phenomena he comprehends the single characteristic of all tathāgatas. Through the discerning knowledge of meaning he knows their concordance with various categories of time, matter, and characteristics.[523] Through the discerning knowledge of definitions he teaches the categories of the nature of realization.[524] Through the discerning knowledge of eloquence he can teach continuously for endless eons on each word of the Dharma.

1.732 “Moreover, through the discerning knowledge of phenomena he knows the speech, strengths, confidences, unique buddha qualities, great compassion, discerning knowledge, the turning of the Dharma wheel, and the realization of omniscience of all tathāgatas. Through the discerning knowledge of meaning he knows the speech of the tathāgatas that accords with the eighty-four thousand conducts, motivations, capacities, and aspirations of beings. [F.256.a] Through the discerning knowledge of definitions he makes known the words of the Tathāgata, which are distinct from the conduct of beings. Through the discerning knowledge of eloquence he teaches the Dharma with the aspiration for the field of conduct that is the radiance of the wisdom of the tathāgatas.[525]

1.733 “O jinaputras! The bodhisattva who is skilled in having that wisdom of discerning knowledge has attained the ninth bodhisattva bhūmi, has obtained the treasure of the Dharma of tathāgatas, and has become a great dharmabhāṇaka. At that time[526] he attains the dhāraṇī of meaning. He attains the dhāraṇī of the Dharma. He attains the dhāraṇī of the accomplishment of wisdom. He attains the dhāraṇī of radiance. He attains the dhāraṇī of perfect understanding, the dhāraṇī of wealth, the dhāraṇī of fame,[527] the dhāraṇī of majesty, the dhāraṇī of unimpeded doors, the dhāraṇī of the infinite, and the dhāraṇī of a treasury of various meanings. He has

attained the completion of those and other dhāraṇīs, countless millions[528] of dhāraṇī doors. He is skilled in the aspects of speech through possessing countless millions of dhāraṇī doors, and he therefore teaches the Dharma through incalculable doors of different kinds of eloquence.

1.734 "Because of those incalculable, countless millions of dhāraṇīs, when he hears the Dharma from countless buddhas in the ten directions, he does not forget what he has heard. He then gives countless different teachings that he has heard. Because of these millions of dhāraṇī doors he masters the Dharma he receives from one buddha. [F.256.b] Just as he does with one buddha, he masters the Dharma from infinite buddhas because of those millions of dhāraṇī doors. Simply through wishing for it, he receives the radiance of even more Dharma doors from the samyaksambuddhas. This cannot be accomplished by a śrāvaka, even though he has attained a great stage of hearing many teachings, has attained the retention of remembering what he has heard, and has been empowered to possess it for hundreds of thousands of eons.

1.735 "He has that kind of attainment of retention and attainment of eloquence, so that when he sits down to teach the Dharma, he does so in all the worlds in a billion-world universe and teaches the Dharma on his Dharma throne to beings in accordance with their dispositions. His Dharma throne is superior to those of everyone but the tathāgatas and bodhisattvas who have attained the bhūmi of empowerment, and it has an immeasurable radiance. When he is seated on his Dharma throne, if he wishes to he speaks one sound that is understood by the entire assembly in their various different languages. If he wishes to, he speaks one sound that will be an instruction given to the entire assembly in various languages and the different aspects of the voice. If he wishes to, he emits light-ray entrances that create Dharma entrances. If he wishes to, he emits voices from each pore. If he wishes to, he appears as an illusory form in all the worlds of the billion-world universe and emits the sound of the Dharma from those forms. If he wishes to, with one sound of his voice he gives an instruction to the entire realm of phenomena. If he wishes to, he blesses all sounds to become the sound of the Dharma. If he wishes to, he makes the sound of the Dharma come from all the singing, music, and musical instruments in all worlds. If he wishes to, he causes the different sounds of all Dharma words to come from the sound of one syllable. [F.257.a] If he wishes to, he causes countless Dharma doors to come from each of the countless atoms of the immeasurable aggregation of earth, water, fire, and air in infinite worlds.

1.736 "If all the beings in the worlds of the billion-world universe were to come and in the same instant, the same moment, were to ask a question, with no one person asking the same question as another, in creating the sound of

countless separate questions, the bodhisattva would understand every single syllable of each of those individual questions. Having understood them, with one sound of his voice he would bring satisfaction to the minds of all those beings. If all the beings in countless billion-world universes were to come and in the same instant, the same moment, were to ask a question, all asking questions in different languages, with no one person asking the same question as another, the bodhisattva would understand every single syllable of each of those individual questions, and having understood them, with one sound of his voice he would bring satisfaction to the minds of all those beings … and so on, up to being present throughout countless universes and teaching the Dharma to beings according to their motivations, capabilities, and aspirations.

1.737 "When he is seated[529] and engaged in teaching the Dharma, he receives the blessing of the tathāgatas, and he accomplishes all the deeds of a buddha in the presence of all beings.

1.738 "Even more than before he is engaged in obtaining the light of wisdom in this[530] way: 'If on the tip of a hair there are as many tathāgatas as there are atoms in countless worlds, teaching the Dharma to similarly countless assemblies, [F.257.b] and each of those tathāgatas is teaching countless beings different Dharma teachings, and each of those beings is accomplishing the accomplishment of countless Dharma teachings, and just as one tathāgata does so all the tathāgatas do for all of their assemblies, and if just as it is on one hair tip so it is throughout the realm of phenomena, then I will have a vast memory and receive all the various illuminations of the Dharma from all those tathāgatas in one single instant and from one single sound. I shall, with the eloquence of certainty in the light of wisdom, bring satisfaction in a single instant to the minds of all who have been taught in those circles of assemblies, which are composed of all the different kinds of classes of Dharma pupils, and needless to say I will do so for the beings in these realms.'[531]

1.739 "In that way the bodhisattva who has attained the bodhisattva bhūmi Perfect Understanding, with no other thought day or night and more than ever before engages in the conduct of the buddhas; he enters into the company of the tathāgatas and attains the profound liberation of the bodhisattvas.

1.740 "Possessing that kind of wisdom, and resting in meditation, he does not desist from looking at the tathāgatas. He sees the many buddhas in each eon up to a quintillion buddhas, and having seen he serves, worships, honors, and makes offerings.

1.741 “He never ceases from looking at the buddhas and making vast offerings to them. He asks questions to those buddhas, and from that teaching comes the retention of the Dharma. His roots of goodness become more purified and unassailable than ever before.

1.742 “O jinaputras! To give an analogy, it is like gold that has been fashioned by a skilled goldsmith into an adornment and is worn on the head or throat of a cakravartin king. It cannot be rivaled or overcome by the adornments of all local kings or all beings in the four continents. [F.258.a]

1.743 “O jinaputras! In that same way, the roots of goodness of the śrāvakas, pratyekabuddhas, and bodhisattvas on the lower bhūmis cannot surpass the roots of goodness of the bodhisattva[532] on this bodhisattva bhūmi called Perfect Understanding. The radiance of his roots of goodness illuminates the darkness of the afflicted minds of beings and dispels it.

1.744 “O jinaputras! To give an analogy, it is like a great Brahmā who rules over two billion-world universes and illuminates the darkness of all the worlds below him in the two universes.

1.745 “O jinaputras! In that same way, the radiance of the roots of goodness of the bodhisattva[533] on this bodhisattva bhūmi called Perfect Understanding illuminates the darkness of the afflicted minds of beings and dispels it.

1.746 “From among the ten perfections, the perfection of strength predominates, and the other perfections are not accomplished fully and completely.

1.747 “O jinaputras! That in brief is the bodhisattva bhūmi Perfect Understanding, the ninth bodhisattva bhūmi. It can only be learned in detail through a teaching that lasts for endless eons. Most of the bodhisattvas on that bhūmi become a great Brahmā who has gained great might and power. He has power over and overpowers two billion-world universes, and no one else can overpower him. When he sees an appropriate object, he has power over it. He is wise and powerful in teaching the perfections to beings, śrāvakas, pratyekabuddhas, and bodhisattvas, and he cannot be overcome by the thoughts and questions of beings.

1.748 “In whatever roots of goodness he accomplishes through generosity, kind words, actions that benefit others, and practicing what he preaches, he becomes supreme, [F.258.b] the best, the foremost, the highest, the most excellent, the unsurpassable, the guide, the leader, the commander, and so on, up until becoming the omniscient one who is relied on. His mind is always focused on the Buddha, focused on the Dharma, focused on the Saṅgha, focused on the bodhisattvas, focused on bodhisattva conduct, focused on the bodhisattva bhūmis, focused on the perfections, focused on the strengths, focused on the confidences, focused on the unique qualities of buddhahood, and so on, up until being focused on the omniscient wisdom endowed with the supreme aspects.

1.749 “If he wishes to, he applies himself in such a way that in just one instant he attains as many samādhis as there are atoms in countless millions of buddha realms, sees as many buddhas as there are atoms in countless millions of buddha realms and knows their blessings, causes as many billion-world universes to shake as there are atoms in countless millions of buddha realms, goes to as many buddha realms as there are atoms in countless millions of buddha realms, illuminates as many universes as there are atoms in countless millions of buddha realms, ripens as many beings as there are atoms in countless millions of buddha realms, remains for as many eons as there are atoms in countless millions of buddha realms, comprehends as many previous and future eons as there are atoms in countless millions of buddha realms, [F.259.a] opens as many Dharma doors as there are atoms in countless millions of buddha realms, manifests as many bodies as there are atoms in countless millions of buddha realms, and manifests each body having a retinue of as many bodhisattvas as there are atoms in countless millions of buddha realms. That is the kind of diligence he undertakes.

1.750 “From this time onward the bodhisattvas who have the power of prayer through particular prayers manifest bodies, light, miracles, sights, activities, voices, conduct, displays, blessings, transformations, and manifestations for many eons, for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, and so on, until many quintillions of eons, which are difficult to enumerate.”

1.751 Then the bodhisattva Vajragarbha, in order to analyze and teach the meaning of this bhūmi, recited these verses:

1.752 “They who have analyzed with intelligence that has immeasurable power,
Who have subtle, supreme wisdom that is inconceivable to beings,
Who have entered the secret state of the tathāgatas,
And who benefit beings, ascend to the ninth bhūmi.

1.753 “They who have the doors of retention, the highest samādhis,
Vast clairvoyance, entry into infinite realms,
The certainty of powerful wisdom, and the constant state of the jinas—
These wise ones with compassionate prayers reach the ninth.

1.754 “They who have gained this bhūmi possess the treasure of the jinas.
Those wise ones understand good, bad, and neutral qualities,
The sullied, the mundane, and the superior,
The conceivable and the inconceivable.

1.755 “They know well what are definite and indefinite qualities.

They have full knowledge[534] of the activities included in the three yānas.
[F.259.b]
They accomplish the practice and understanding of the qualities of the bhūmis,
And in that way they enter into the world.[535]

1.756 "They have that kind of wisdom—supreme, subtle intelligence—
And they examine the mental complexity of beings.
They continuously comprehend the infinite formations of the mind,
The mind that in each instant has various progressions and reversals.[536]

1.757 "They comprehend being accompanied by beginningless[537] kleśas,
The overwhelming propensities that lead to the classes of existence,
The various classifications of the processes of karma,
Causes, cessation, and unavoidable results.

1.758 "They comprehend inferior, middling, and superior faculties
And the separation into past and future.
They comprehend the numerous varieties
of the eighty-four thousand good and bad motivations.

1.759 "The process of sensory elements, becoming a being, afflicted views,
The continuous beginningless and endless state of complexity,
The innate activity of dispositions and propensities,
And the unbroken continuity of mind-created bondage.

1.760 "The propensities of the mind are not material.
The intentions do not remain in a location, nor do they depart.
They are difficult to eliminate, and they cannot be defeated by the scope of dhyāna.
They are cut through by the vajra[538] of the path alone, and by nothing else.

1.761 "They comprehend the different processes for birth in the six classes of existence:
The moisture of craving, the darkness of ignorance, and the fields of karma,
The seeds of consciousness, the connate sprouts of name-and-form,
And the beginningless and endless three realms.

1.762 "Freed from the tendencies, the kleśas,
Karma, and the mind, desire no longer arises.
They comprehend the three definitive groups of beings.
They comprehend the knowledge of immersion in views.[539]

1.763 "Those who have developed in this way, who are on this bhūmi,

In accordance with the dispositions, faculties, and motivations of all beings
And in order to benefit them, illuminate the different kinds of Dharma.
[F.260.a]
They are skilled in special knowledge, meaning, confidence, and etymology.

1.764 “They have attained the state of a dharmabhāṇaka.
They are like lions, like bulls, and like the king of mountains.
They cause a delicious rain of nectar to rain down,
Just as the king of nāgas fills the ocean.

1.765 “They are skilled in knowing the meaning of meanings and thus the true nature.
They observe etymologies and they have attained eloquence.
They have acquired countless tens of thousands of retentions.
They possess the Dharma just as the ocean and great clouds possess rain.

1.766 “They have attained that kind of retention and pure samādhi.
In one instant they see many tens of thousands of buddhas.
They hear the precious Dharmas and they teach it.
They possess the qualities of speech, the pure domain of words.

1.767 “Through the Three Jewels they bring relief
To all the different kinds of beings in the billion-world universe[540]
In accordance with their aspirations and dispositions,
Like the ocean and rain bringing joy to the four continents.

1.768 “They undertake even more than before the quality of diligence.
They contemplate how inconceivably, on a hair tip,
Sugatas are teaching the Dharma to many beings.
Having heard it, they retain it like the earth holds seeds.

1.769 “However many beings there are in the ten directions,
They are all gathered within one assembly,
And in one instant he understands them all,
And with one sound he satisfies them all.

1.770 “The Dharma kings on this bhūmi are supreme among humans and devas.
They become bodhisattvas who are moved[541] by the Dharma.
Day and night they are continually in the presence of the jinas.
They remain in profound peace, in constant wisdom and liberation.

1.771 “They attend many millions of buddhas. [F.260.b]
They become purified like the majestic adornment of a cakravartin.
Their radiance overcomes the complexities of the kleśas

Like Brahmā illuminating the worlds of two billion-world universes.

1.772 “Possessing qualities, they reside in the realm of great Brahmā.
They become powerful in the knowledge of teaching the three yānas.
Whatever they undertake is for the benefit of all beings.
Intent on omniscient wisdom,[542] they attain qualities and wisdom.

1.773 “In one instant they attain as many stable samādhis
As there are atoms in countless realms.
They see the jinas in all directions and listen to their speech
And then through their aspiration manifest countless emanations.

1.774 “This is the ninth bhūmi
Of those with great wisdom.
Bodhisattvas, this is a teaching
That is profound, difficult to see, and subtle.

1.775 “That is the ninth bodhisattva bhūmi,
Which is called Perfect Understanding.”[543] [B20]

1.776 A million Śuddhāvāsa devas were delighted
On hearing of this unsurpassable conduct.
Their senses pleased, residing in the sky,
They made offerings to the Sugata, to the Tathāgata.[544]

1.777 Countless millions[545] of bodhisattvas,
Delighted, residing in the sky,
Released incomparable clouds of pleasant incense
That eliminated the kleśas of beings.

1.778 The deva king Vaśavartin, pleased,
In the sky with a retinue of thirty billion[546] devas,
Respectfully scattered hundreds
Of beautiful perfect pieces of clothing.

1.779 The goddesses, their senses pleased,
Respectfully made offerings to the Sugata
With the sounds of a quintillion musical instruments,
And they sang these words: [F.261.a]

1.780 “The Sugata resides in one perfect realm
And manifests his body in all realms,
Millions[547] of beautiful bodies
That pervade the entire realm of phenomena.

1.781 “The light rays from one of the Sugata’s pores
Radiate and end the kleśas of beings.
One can count the number of atoms in a world,
But the number of the light rays is unknowable.

1.782 “Some are perceived as wise ones with the supreme features
Of a buddha who is turning the supreme wheel.
In other realms they purify the highest, supreme conduct
And are seen as lords among humans.

1.783 “The guide is seen to attain an existence in Tuṣita,
Where he passes away and departs.
He enters a womb in many tens of millions of worlds,
And in those worlds he is seen to be born.

1.784 “The guide, in order to benefit beings, renounces the world,
Attains the highest enlightenment, becoming a buddha,
Turns the wheel of the Dharma, and passes into nirvāṇa,
This being perceived in many millions of worlds.

1.785 “Just as a conjurer who is skilled in magic
Manifests many bodies to make a livelihood,
The Teacher, who is skilled in supreme wisdom,
Accomplishes all those bodies for beings.

1.786 “He has attained the true nature, which is the same as space,
Empty, at peace, and without characteristics.
The Teacher, the Buddha, teaches the true nature of the ultimate truth,
The supreme field of activity of a buddha.

1.787 “Just as is the nature of the field of activity of the Sugata,
So is the true nature attained by all beings.
Just as there is the equal characteristic of characteristics and no characteristics,
That is the characteristic of the ultimate truth of all phenomena.

1.788 “Those whose goal is the wisdom of the sugatas
Should avoid concepts, ideas, and assumptions,
Realizing the equal nature of existence and nonexistence,
And they will quickly become a supreme lord of humans.”

1.789 With beautiful melodies,
They sang thousands of such songs. [F.261.b]
Then the goddesses became silent,

Gazing peacefully and happily at the Sugata.

1.790 Knowing that the assembly was becalmed,
The fearless Mokṣacandra[548]
Questioned[549] the bodhisattva,
Fearless Vajragarbha:

1.791 "Having ascended to the tenth bhūmi,
What range of activity, what qualities,
Features, and miraculous powers, are obtained?
May the wise one teach us all."

1.792 Then bodhisattva Vajragarbha said, "O jinaputras! In that way the bodhisattva, up through the ninth bodhisattva bhūmi, through the intelligence that examines countless knowables, is said to (1) have analyzed perfectly that which is analyzed, (2) have perfectly completed the qualities of goodness, (3) have gathered an infinite gathering of the accumulations, (4) possess a great accumulation of merit and wisdom, (5) have attained vast great compassion, (6) know the various different kinds of worlds, (7) act within the complexity of entering the realms of beings, (8) have his attention on the perception of entering the scope of activity of the tathāgatas, (9) be engaged in focusing on the strengths, confidences, and unique buddha qualities, and (10) have attained the bhūmi of the consecration of the totality of omniscient wisdom.

1.793 "O jinaputras! The bodhisattva who has that kind of wisdom and has attained the bhūmi of consecration manifests the bodhisattva samādhi called *stainless*. He manifests the bodhisattva samādhis called *entering the analysis of the realm of phenomena*, *the array of adornments of the region*[550] *of enlightenment*, *the flowers of every kind of light ray*, *the essence of the ocean*, *the abundance*[551] *of the ocean*, *the vastness of space*, *the analysis of the nature of all phenomena*, [F.262.a] *observing the minds and conduct of all beings*, *being in the presence of all the buddhas of the present*, and so on, manifesting countless millions of bodhisattva samādhis. He enters and comes out of those samādhis, and he has attained skill in samādhi so that he accomplishes all that is to be done through samādhi. At the conclusion of those countless millions of samādhis he manifests the samādhi called *the unique consecration for omniscient wisdom*.

1.794 "As soon as that samādhi manifests, there appears a vast precious lotus the size of a million billion-world universes. It is adorned by every kind of jewel. It transcends that which is experienced in all worlds. It has arisen from transcendent roots of goodness. It is a completely established experience that has the nature of an illusion. It appears located within the realm of phenomena. It transcends that which is experienced in the divine realms. It

has a stem[552] that is a precious great beryl jewel. It has a pericarp of the unequaled king of sandalwood. It has emerald anthers. It has leaves of bright Jambu River gold. It has a form that shines with countless light rays. Its interior is adorned with all the best jewels. It is covered by an endless net of great jewels. It has a retinue of great precious lotuses equal in number to the atoms in a million billion-world universes.

1.795 The body of the bodhisattva corresponds to it in size. As soon as he attains the samādhi called *the unique consecration of omniscient wisdom*, he appears seated upon that great precious king of lotuses. [F.262.b] The instant the bodhisattva is seated upon that great precious king of lotuses, he is encircled by bodhisattvas upon the lotuses that are the retinue of the great precious king of lotuses, the same in number as those lotuses. Each one is gazing at the bodhisattva and rests in a million samādhis.

1.796 "The moment the bodhisattva and the other bodhisattvas rest in those samādhis, every world without exception trembles, all lower existences cease, the entire realm of phenomena is filled with radiance, all worlds are purified, the names of all buddha realms resound,[553] all bodhisattvas with the same conduct gather together, there is the sound of divine and human music and song in all worlds, all beings become happy, there occur inconceivable offerings and service to all samyaksambuddhas, and the assemblies of the followers of all tathāgatas are known.

1.797 "Why is that? O jinaputras! As soon as the bodhisattva is seated upon that great precious king of lotuses, countless millions of light rays radiate from the soles of his feet. They radiate, reach, and illuminate the great Avīci hells in the ten directions and end the sufferings of the beings in the hells.

1.798 "Countless millions of light rays radiate from his knees. [F.263.a] They radiate toward and reach and illuminate all the animal realms in the ten directions and end the suffering of the beings who are animals.

1.799 "Countless millions of light rays radiate from his navel. They radiate toward and reach and illuminate all the realms of Yama in the ten directions and end the sufferings of the beings in the realms of Yama.

1.800 "Countless millions of light rays radiate from his right and left sides. They radiate toward and reach and illuminate all the human realms in the ten directions and end the sufferings of humans.

1.801 "Countless millions of light rays radiate from the palms of his hands. They radiate toward and reach and illuminate all the realms of devas and asuras in the ten directions and end the suffering of the devas and asuras.

1.802 "Countless millions of light rays radiate from his shoulders. They radiate toward and reach and illuminate all those who are in the Śrāvakayāna in the ten directions, and they create entrances into the radiance of the Dharma.

1.803 “Countless millions of light rays radiate from his back and throat. They radiate toward and reach and illuminate all those who are in the Pratyeka-buddhayāna in the ten directions and create the entrances to the peace of samādhi.

1.804 “Countless millions of light rays radiate from his mouth. They radiate toward and reach and illuminate all those bodhisattvas in the ten directions, from those who have just developed bodhicitta up to those who have attained the ninth bhūmi, and they create entrances to the way of wisdom and method.

1.805 “Countless millions of light rays radiate from the ūrṇā hair between his brows. They radiate toward and reach and illuminate all the dwellings of the māras and darken[554] them, and then they illuminate those bodhisattvas in the ten directions who have attained the bhūmi of consecration and enter their bodies. [F.263.b]

1.806 “Light rays as numerous as the atoms in countless millions of worlds radiate from the top of his head. They radiate toward and reach and illuminate in the ten directions all those in the assemblies of followers of tathāgatas, circle the worlds clockwise[555] ten times, and then stay in the sky above the world, where they form a great circular network of light rays and perform a vast offering and service called *intensely bright light* to the tathāgatas. The offerings and service that are made by bodhisattvas from the first development of bodhicitta until the attainment of the ninth bhūmi do not equal even a hundredth of that offering and service. They do not equal even a thousandth, a hundred thousandth, a ten millionth, a billionth, a ten billionth, a trillionth, or even a quintillionth of it. They cannot be correlated to it through numbers, enumeration, comparison, resemblance, or similitude.

1.807 “From the great circular network of light there come forth as many flowers as are known in the ten directions,[556] along with all known scents, incense, garlands, perfumes, ointments, powders, monastic robes,[557] parasols, banners, flags, clothing,[558] jewelry, and precious jewels, which are in overabundance, transcend what is known in the world, are created from possessing an accumulation of transcendent roots of goodness,[559] have the perfection of every kind of good quality, are empowered by the inconceivable power of emanation,[560] are a great rain of a display of various riches, and are like great clouds that rain down onto each assembly of the followers of the tathāgatas.[561] The beings who perceive these offerings will definitely attain complete enlightenment. After the light rays have created that kind of offering and service, they again illuminate all the assemblies of followers of the tathāgatas, [F.264.a] circle the worlds clockwise ten times, and vanish into the soles of the feet of the tathāgata arhat samyak-sambuddhas.

1.808 “Then those tathāgatas and bodhisattvas know that in such a universe there is a bodhisattva with that kind of conduct whose time for consecration has come.

1.809 “O jinaputras! Then infinite bodhisattvas up to those on the ninth bhūmi come from countless universes in the ten directions, assemble around that bodhisattva, and make great offerings to him, and while gazing upon that bodhisattva, they attain a million samādhis.

1.810 “From the śrīvatsa adornment, the vajra-svastika,[562] on each of the bodies of the bodhisattvas who have reached the bhūmi of consecration, there comes a great light ray called *victory over all māra enemies*, accompanied by countless millions of light rays. They radiate toward and illuminate the ten directions, manifest endless miracles, and then vanish into the bodhisattva’s śrīvatsa adornment, his vajra-svastika. Simultaneous with the vanishing of those light rays, the power and might of that bodhisattva is perceived to increase more than a hundred thousand times.

1.811 “O jinaputras! Then the ūrṇā hairs of the tathāgata arhat samyak-sambuddhas radiate light rays called *endowed with omniscient clairvoyance*, accompanied by countless light rays. They illuminate every single world in all ten directions, circle the worlds clockwise ten times, [F.264.b] manifest the great miraculous transformations of the tathāgatas, inspire many quintillions of bodhisattvas, cause all the vast extent of buddha realms to tremble in six ways, end all falling into rebirth in the lower existences, darken all the abodes of the māras, reveal all the buddha thrones upon which the tathāgatas become enlightened and attain buddhahood, reveal the majesty of the array of assemblies of the followers of all buddhas, and illuminate all worlds throughout the realm of phenomena as far as the ends of space. Then the light rays return, circle clockwise above all the gathered assemblies of bodhisattvas, reveal a great display, and vanish into the head[563] of the bodhisattva. The accompanying light rays disappear into the heads of the assembled bodhisattvas. Simultaneous with the descent of those light rays, the bodhisattvas attain ten thousand previously unattained samādhis. At the same time, the light rays descend into the head of the bodhisattva. That bodhisattva is then said to be consecrated in the field of the samyak-sambuddhas. His ten strengths are completed, and he is numbered among the samyaksambuddhas.

1.812 “O jinaputras! To give an analogy, it is like the crown prince of a cakravartin, who is born from the principal queen and endowed with the features of a cakravartin king. The cakravartin enthrones him upon a sublime golden throne atop a divine elephant. [F.265.a] There is arranged a canopy above him, and a great arrangement of banners, flags,[564] and the playing of music. Water is brought from the four great oceans[565] and poured into a

golden vase, and that water is sprinkled on the head of the prince. As soon as he is sprinkled, he is numbered among those who are consecrated kṣatriya kings. Then when he has accomplished the path of the ten good actions, he becomes recognized as a cakravartin.

1.813 "O jinaputras! In the same way, as soon as the bodhisattva is consecrated by the buddha bhagavats, he is consecrated by the consecration of great wisdom. When the one consecrated by the samyaksambuddhas perfects the ten strengths, he becomes numbered among the samyaksambuddhas.

1.814 "O jinaputras! A bodhisattva undertakes a hundred thousand hardships for the sake of the bodhisattva's consecration of great wisdom. The one who has been consecrated in this way and whose qualities and wisdom have increased immeasurably is said to be someone who is on the bodhisattva bhūmi Cloud of Dharma.

1.815 "O jinaputras! The bodhisattva who is on the bodhisattva bhūmi Cloud of Dharma knows correctly how the realm of phenomena is arrived at,[566] how the realm of desire is arrived at, how the realm of form is arrived at, how the realm of formlessness is arrived at, how the realms of beings are arrived at, [F.265.b] how the realms of consciousness are arrived at, how the realms that are composite and noncomposite are arrived at, how the realm of space is arrived at, how the realms of valid and invalid teaching are arrived at, how the realm of nirvāṇa is arrived at, and how the kleśas formed by views are arrived at.[567]

1.816 "He knows correctly how the formation and dissolution of worlds is arrived at, he knows correctly how śrāvaka conduct is arrived at, he knows correctly how pratyekabuddha conduct is arrived at, he knows correctly how bodhisattva conduct is arrived at, he knows correctly how the strengths, confidences, rūpakāya, and dharmakāya of the tathāgatas are arrived at, he knows correctly how complete omniscient wisdom is arrived at, and he knows correctly how displaying complete buddhahood and turning the Dharma wheel is arrived at.[568] In brief, he knows correctly the comprehension, analysis, and completion of all phenomena.

1.817 "Having the realization that has attained that kind of wisdom, he knows perfectly the emanations as the bodies of beings; he knows perfectly the emanations created by the kleśas, the emanations that create views, the emanations as worlds, the emanations as the realm of phenomena, the emanations as śrāvakas, the emanations as pratyekabuddhas, the emanations as bodhisattvas, the emanations as tathāgatas, and the appropriateness and inappropriateness[569] of all emanations.[570]

1.818 "He also knows correctly the basis[571] of the buddhas, [F.266.a] the basis of the Dharma, the basis of the Saṅgha, the basis of karma, the basis of the kleśas, the basis of time, the basis of prayer, the basis of offering, the basis of

conduct, the basis of eons, and the basis of wisdom.

1.819 "He knows correctly the wisdoms of the tathāgata arhat samyak-sambuddhas that comprehend subtleties: the wisdom that comprehends the subtleties of conduct, the wisdom that comprehends the subtleties of passing away and rebirth, the wisdom that comprehends the subtleties of birth, the wisdom that comprehends the subtleties of renunciation, the wisdom that comprehends the subtleties of enlightenment, the wisdom that comprehends the subtleties of miracles, the wisdom that comprehends the subtleties of turning the wheel of Dharma,[572] the wisdom that comprehends the subtleties of power over one's lifespan,[573] the wisdom that comprehends the subtleties of passing into nirvāṇa, and the wisdom that comprehends the subtleties of the presence of the teachings.[574]

1.820 "He has the correct knowledge of the secrets of the tathāgata arhat samyaksambuddhas: the secret of the body, the secret of the speech, the secret of the mind, the secret of discerning what is timely and not timely, the secret of prophecies to bodhisattvas, the secret of gathering and subjugating[575] beings,[576] the secret of the different yānas,[577] the secret of the categories of the conduct and capabilities of beings, the secret of the actions and activities of beings,[578] [F.266.b] and the secret of understanding the description of the nature of bodhisattva conduct and enlightenment.[579]

1.821 "He has the knowledge of the congruence[580] of eons, which is knowing that countless eons are congruent with one eon, that one eon is congruent with countless eons, that countable eons are congruent with countless eons, that countless eons are congruent with countable eons,[581] that an eon is congruent with one instant of mind,[582] that one instant of mind is congruent with an eon, that an eon is congruent with that which is not an eon, that that which is not an eon is congruent with an eon, that an eon that has buddhas is congruent with an eon that does not have buddhas, that an eon that does not have buddhas is congruent with an eon that does have buddhas, that a past and future eon are congruent with a present eon, that a present eon is congruent with a past and future eon, that a past eon is congruent with a future eon, that a future eon is congruent with a past eon,[583] that a long eon is congruent with a short eon, that a short eon is congruent with a long eon, that a concept is congruent with all eons, and that all eons are congruent with a concept.[584]

1.822 "He has the comprehending wisdom[585] of tathāgata arhat[586] samyak-sambuddhas, which is the wisdom that comprehends the path of childlike beings,[587] the wisdom that comprehends atoms, that wisdom that comprehends attaining enlightenment in a body within buddha realms,[588] the wisdom that comprehends attaining enlightenment in the body and mind of a being, [F.267.a] the wisdom that comprehends attaining

enlightenment anywhere, the wisdom that comprehends the appearance of contrary conduct, the wisdom that comprehends the appearance of appropriate conduct, the wisdom that comprehends the appearance of inappropriate conduct, the wisdom that comprehends the appearance of conduct that is conceivable and inconceivable and that worldly beings can or cannot know, the wisdom that comprehends the appearance of the conduct that can be known by śrāvakas, that can be known by pratyekabuddhas, that can be known by bodhisattvas, and that can be known by the tathāgatas.

1.823 "O jinaputras, in that way the vast wisdom of the buddhas, the bhagavats, is immeasurable, and the comprehending wisdom of the bodhisattva on this bhūmi is also immeasurable.

1.824 "O jinaputras! In that way the bodhisattva who is on this bodhisattva bhūmi attains the bodhisattva liberation called (1) *inconceivable*. He attains the bodhisattva liberations called (2) *unobscured*, (3) *pure analysis*, (4) *the complete illumination of entrances*, (5) *the treasure of the tathāgatas*, (6) *possessing the invincible wheel*, (7) *possessing the three times*, (8) *the essence of the realm of phenomena*, (9) *the radiance of the sphere of liberation*, and (10) *engaging in every realm of experience*.

1.825 "O jinaputras! In this way the bodhisattva on this tenth bodhisattva bhūmi attains those ten liberations of a bodhisattva, [F.267.b] along with countless hundreds of thousands of other entrances to liberation. Similarly, he attains hundreds of thousands of samādhis, hundreds of thousands of retentions, and hundreds of thousands of clairvoyances.[589]

1.826 "He thus has that kind of wisdom, immeasurable realization, and the skill of memory.

"In one instant, in one moment, he accepts,[590] receives, acquires, and possesses[591] an immeasurable great radiance, light, and clouds of the Dharma from countless buddha bhagavats in the ten directions.

1.827 "O jinaputras! To give an analogy, it is like the great mass of water that is emanated from the clouds of an ocean's nāga king, which can only be accepted, received, acquired, and possessed by the great ocean.

1.828 "O jinaputras! In that way all the secret processes, the great radiance, light, and clouds of the Dharma of the tathāgatas cannot be accepted, received, acquired, and possessed by any being, by any śrāvaka or pratyekabuddha, or by any bodhisattva up through the ninth bhūmi. It is the bodhisattva on this bodhisattva bhūmi, Cloud of Dharma, who accepts, receives, acquires, and possesses them.

1.829 "O jinaputras! [F.268.a] The great ocean can receive, acquire, and possess in one instant, in one moment, the great clouds of one great nāga king, of two great nāga kings, of three great nāga kings, and so on, up to the great

clouds of countless great nāga kings. Why is that? Because the great ocean is immeasurable, immense, and extensive.

1.830 "O jinaputras! In that same way, the bodhisattva who on this bodhisattva bhūmi Cloud of Dharma can accept, receive, acquire, and possess in one instant, in one moment, the immeasurable great radiance, light, and clouds of the Dharma of one tathāgata, and in the same way he can accept, receive, acquire, and possess in one instant, in one moment, the immeasurable great radiance, great light, and clouds of the Dharma of two tathāgatas, of three tathāgatas, and so on, up to countless tathāgatas.[592] That is why this bhūmi is called Cloud of Dharma."

1.831 The bodhisattva Vimukticandra asked, "O jinaputra! Can one count the number of tathāgatas from whom the bodhisattva in one instant, in one moment, accepts, receives, acquires, and possesses immeasurable great Dharma light, great Dharma illumination, and great clouds of Dharma?"

1.832 The bodhisattva Vajragarbha answered, "O jinaputras! One cannot count through numbering the tathāgatas from whom the bodhisattva in one instant, in one moment, accepts, receives, acquires, and possesses great Dharma light, great Dharma illumination, and great clouds of Dharma. [F.268.b]

1.833 "O jinaputras! I shall give you an analogy: If there were realms of beings in all worlds as numerous as the atoms in countless quintillions of buddha realms in the ten directions, and if one being among them, who had attained the retention of remembering all that he heard, were to become a great śrāvaka attendant of the tathāgatas who was the highest among those with retention of what is heard, and through that power and might of being learned in what he had heard he became a bhikṣu named Mahāvijaya of the bhagavat tathāgata arhat samyaksambuddha Vajrapadmottara, so that one being had become like that, and then if all beings in all realms without exception were to have the same attainment as that one being, and whatever one being retained no other being retained, then what do you think, jinaputra? Would their learning through hearing be immeasurably numerous?"

1.834 The bodhisattva Vimukticandra answered, "O jinaputra! The learning through hearing of all those beings would be immeasurable."

1.835 The bodhisattva Vajragarbha said, "O jinaputras! I declare to you and reply to you that the bodhisattva on this bodhisattva bhūmi Cloud of Dharma can accept, receive, acquire, and possess in one instant, in one moment, from a tathāgata, the great radiance, light, and clouds of the Dharma, [F.269.a] which is called *the treasure of the three times of the realm of phenomena*. Compared to what is learned through the retention of the great radiance, light, and clouds of the Dharma, previous learning through hearing is not even a

hundredth of it, not even a thousandth, a hundred thousandth, a ten millionth, a billionth, a ten billionth, a trillionth, or even a quintillionth of it. Previous learning cannot be correlated to it through numbers, enumeration, comparison, resemblance, or similitude.

1.836 "Just as from one tathāgata, from as many buddhas as there are atoms in the previously described worlds in the ten directions, and even from immeasurably more tathāgatas, he can accept, possess, acquire, and hold in one instant, in one moment, the great radiance, light, and clouds of the Dharma, which are called *the treasure of the three times of the realm of phenomena*. That is why this bhūmi is called Cloud of Dharma.

1.837 "O jinaputras! Moreover, the bodhisattva who is on this bodhisattva bhūmi Cloud of Dharma, through the power and might of their prayers raise up clouds of great compassion, the thunder of the radiance of the Dharma, the flashing lightning of clairvoyance, knowledge, and confidence, the blowing winds of great light rays, the overarching network of massed clouds of merit and wisdom, the manifestation of a whirling mass of all kinds of bodies, the great resounding of the Dharma, and all the routing of the followers of Māra.[593] [F.269.b] He pervades in one instant, in one moment, countless quintillions of worlds, as numerous as the atoms in the previously described worlds in the ten directions, and pervades even more, countless quintillions of worlds, and with the great rain that has the nectar of good actions he eliminates as wished for all the dust and fire[594] of the kleśas that arise from the ignorance of beings. That is why this bhūmi is called Cloud of Dharma.

1.838 "O jinaputras! Moreover, the bodhisattva who is on this bodhisattva bhūmi Cloud of Dharma attains the activities of all tathāgatas in one world in accordance with the wishes of beings who are to be guided: dwelling in the perfect palace of Tuṣita, passing away and descending, being in a womb, being born, renouncing, attaining enlightenment, being requested to teach, turning the Dharma wheel and the level[595] of the great nirvāṇa. In the same way, in two worlds and so on, up to worlds as numerous as the atoms in the previously described universes in the ten directions, and even more countless quintillions of worlds, he attains the activities of all tathāgatas in accordance with the wishes of beings who are to be guided: dwelling in the perfect palace of Tuṣita and so on, up to the level of the great nirvāṇa.

1.839 "The one who has attained that miraculous power[596] of wisdom and has the clairvoyance and great wisdom of discrimination can, as he wishes, transform[597] an afflicted world into a pure world, [F.270.a] transform a pure world into an afflicted world,[598] transform a narrow world into a wide world,

and transform a wide world into a narrow world. In the same way, through his supremacy he transforms, as he intends, all worlds—the vast, great, immeasurable, minute, huge, inverted, upside-down, level, and so on.

1.840 "As he wishes, he can transform one atom into an entire world with its Cakravāḍa mountain range and surrounding ocean. He manifests that activity without that atom growing any larger.

1.841 "He can transform one atom to become two worlds, three worlds, four worlds, five worlds, and so on, up to countless worlds, entire worlds with all their atoms, and their Cakravāḍa mountain ranges and surrounding oceans, without that atom growing any larger.

1.842 "As he wishes, he can manifest two worlds in one world, and so on, up to manifesting countless worlds in one world.[599] As he wishes, he can place all the realms of beings in those countless worlds into one world without causing harm to those beings. As he wishes, he can place all the beings in one world in countless worlds without causing harm to those beings. As he wishes, he can place all the beings in countless worlds within a single body hair.[600] As he wishes, he can manifest the entire display of a single buddha realm within a single body hair,[601] [F.270.b] and so on. As he wishes, he can do so up to the entire appearances of the displays of countless buddha realms.

1.843 "As he wishes, he can emanate in one instant, in one moment, as many of his bodies as there are atoms in countless worlds. He manifests that number of hands on each body. Those hands make offerings to the buddhas in the ten directions. Each of those hands scatters as many bags of flowers as there are grains of sand in the Ganges River toward the buddhas, the bhagavats. They also offer incense, garlands, perfumes, powders, clothing, parasols, victory banners, flags, and all adornments in the same number as that of the flowers. He manifests that number of heads on each body. He manifests that number of tongues in each head. They utter praises to the buddhas, the bhagavats.

1.844 "Each development of bodhicitta pervades the ten directions. That development of bodhicitta alone manifests countless attainments of buddhahood and so on, up to entering the great nirvāṇa.

1.845 "He manifests countless bodies in the three times. He manifests in his own body innumerable displays of the qualities of the buddha realms of countless buddha bhagavats. He also manifests in his own body the creation and destruction of all worlds. He emits all winds from one pore without causing harm to beings. If he wishes to, he manifests a world that is an extensive mass of water. He manifests a great lotus upon it. [F.271.a] The

endless display of the brilliant light of that lotus shines on all worlds. He manifests there a great bodhi tree, and so on, up to displaying omniscience that is superior to all.

1.846 "He manifests in his own body all the light of jewels, lightning, the moon, and the sun in the ten directions, and so on, up to every kind of brightness and light. One wind from his mouth shakes the endless worlds in each of the ten directions, without his causing beings to be afraid.

1.847 "He displays the destruction of worlds in the ten directions by wind, their destruction by fire, and their destruction by water. If he wishes to, he displays the adornment of physical bodies in accordance with the aspirations of all beings. He displays the body of a tathāgata in his own body. He displays his own body in a tathāgata's body. He displays his own buddha realm in the body of the tathāgata. He displays the body of a tathāgata in his own buddha realm.

1.848 "O jinaputras! The bodhisattva on this bodhisattva bhūmi Cloud of Dharma displays these and other innumerable countless quintillions of miraculous powers and miraculous manifestations."

1.849 Then among that assembly some bodhisattvas and some devas, nāgas, yakṣas, gandharvas, asuras, Śakra devas, Brahmā devas, lokapālas, Maheśvara devas, and Śuddhāvāsa devas thought, "If the bodhisattva has that kind of immeasurable range of conduct of creating miracles, then what are the miracles of the tathāgatas like?" [F.271.b]

1.850 Then the bodhisattva Vimukticandra, knowing the thoughts and uncertainties of that assembly, said to the bodhisattva Vajragarbha, "O jinaputra! This assembly has uncertainties, and so in order to eliminate their uncertainties show us a little of a bodhisattva's display of miracles." [B21]

1.851 Then at that time the bodhisattva Vajragarbha entered the bodhisattva samādhi called *revealing the nature of the body of the buddha realms*. As soon as the bodhisattva Vajragarbha entered the bodhisattva samādhi called *revealing the nature of the body of the buddha realms*, the entire assembly of bodhisattvas and devas, nāgas, yakṣas, gandharvas, asuras, Śakra devas, Brahmā devas, lokapālas, Maheśvara devas, and Śuddhāvāsa devas perceived that they were inside the body of the bodhisattva Vajragarbha, and they perceived there a fully formed buddha realm. The display of forms in that buddha realm could not be easily described, even in a hundred thousand million eons. They saw a Bodhi tree with a trunk as wide as a million billion-world universes and branches at their highest point filling an immeasurable vastness of ten million billion-world universes, [F.272.a] with a vast lion throne of corresponding size on the bodhimaṇḍa, on which was a tathāgata

named Sarvābhijñāmatirāja, who comes to the bodhimaṇḍa and sits there. They thus saw a display that could not be easily described, even in ten million eons.

1.852 He displayed this great miracle and then sent back to where they had been before that entire assembly of bodhisattvas and the devas, nāgas, yakṣas, gandharvas, asuras, Śakra devas, Brahmā devas, lokapālas, Maheśvara devas, and Śuddhāvāsa devas.

1.853 The entire assembly was astonished, and they remained silently focused on the bodhisattva Vajragarbha.

1.854 Then the bodhisattva Vimukticandra said to the bodhisattva Vajragarbha, "O jinaputra! The display of the power of this samādhi is inconceivable.[602] It is astonishing. It is marvelous. O jinaputra! What is the name of the samādhi?"

1.855 Then the bodhisattva Vajragarbha said, "O jinaputras! The samādhi is called *revealing the nature of the body of the buddha realms*."

1.856 The bodhisattva Vimukticandra asked, "O jinaputra! Then what is the display of the range and scope of this samādhi?"

1.857 Then the bodhisattva Vajragarbha answered, "O jinaputra! The bodhisattva who has cultivated this samādhi, [F.272.b] if he wishes to, displays within his body as many buddha realms as there are atoms in worlds to the number of the grains of sand in the Ganges River, and even more. O jinaputras! The bodhisattva on the bodhisattva bhūmi Cloud of Dharma attains many hundreds of thousands of bodhisattva samādhis like this. Therefore, even bodhisattvas on the bhūmi Perfect Understanding, who have attained the state of crown princes, cannot easily know the body and physical actions of that bodhisattva. They cannot easily know his speech and vocal activity. They cannot easily know his mind and mental activity. They cannot easily know his seeing the three times. They cannot easily know the scope of his samādhi. They cannot easily know the scope of his wisdom. They cannot easily know his effortless enjoyment of liberation. They cannot easily know his activity of emanation, his activity of control, or his activity of power, and they cannot even easily know the raising of his foot and the setting down of his foot.

1.858 "O jinaputra! That is in brief the immeasurable bodhisattva bhūmi Cloud of Dharma, which if taught in detail could not be completed in countless hundreds of thousands of eons."

1.859 The bodhisattva Vimukticandra asked, "O jinaputra! If the scope of power and activity of the bodhisattvas [F.273.a] is in that way immeasurable, what is the scope and range of activity of a tathāgata?"

1.860 The bodhisattva Vajragarbha answered, “O jinaputra! To give an analogy, it is like a person in a four-continent world who picks up two or three pebbles the size of jujubes[603] and asks, ‘How large is the element of the earth in the endless worlds? Is it greater than these pebbles or is it immeasurable?’

1.861 “O jinaputra! That is what your question to me is like. You are comparing the nature of bodhisattvas with the nature of the bhagavat arhat samyak-sambuddhas who have immeasurable wisdom.

1.862 “O jinaputra! In the same way that a minute element of earth from a four-continent world was picked up but that which remains is immeasurable, O jinaputra, in that way even if one were to teach the bodhisattva bhūmi Cloud of Dharma for countless eons, only a fraction of it would be taught, so what need is there to say more concerning the bhūmi of the tathāgatas?

1.863 “O jinaputra! I instruct you and make this known to you, in the presence of this tathāgata as a witness.

1.864 “O jinaputra! If bodhisattvas who have attained this kind of bhūmi were to fill the buddha realms in the ten directions as thickly as stands of sugar canes, beds of reeds, stands of bamboo,[604] fields of sesame, or fields of rice,[605] and were to accomplish bodhisattva activity for endless eons, [F.273.b] they would not equal even a hundredth of a single instant of a single moment of the wisdom of this tathāgata, of the scope of activity of this tathāgata. They would not equal even a thousandth, a hundred thousandth, a ten millionth, a billionth, a ten billionth, a trillionth, or even a quintillionth it. They cannot be correlated to it through numbers, enumeration, comparison, resemblance, or similitude.

1.865 “O jinaputras! In that way the bodhisattva who has that kind of wisdom, who has a body, speech, and mind identical with that of the tathāgatas, does not relinquish the power of the bodhisattva samādhis. He sees the buddhas and makes offerings to them and serves them. In each eon he makes offerings to endless tathāgatas through the accomplishment of every kind of offering. As a result of that vast offering, he receives the radiance of the blessing of those buddha bhagavats. Even more than before he is unassailable in answering the different kinds of questions within the realm of phenomena for many eons, for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, many millions of eons, many tens of millions of eons, many billions of eons, many tens of billions of eons, many trillions of eons, and many quintillions of eons.

1.866 “O jinaputras! By analogy, a great piece of jewelry inlaid with precious jewels that has been created by a divine smith and is worn by the deva king Vaśavartin upon his head or his throat is beyond comparison with the jewelry of other devas and humans. [F.274.a]

1.867 “O jinaputras! In the same way, the attainment of wisdom of the bodhisattva who has attained the tenth bodhisattva bhūmi, Cloud of Dharma, is beyond comparison with that of all beings, śrāvakas, pratyekabuddhas, and bodhisattvas from the first bhūmi up through the attainment of the ninth bhūmi.

1.868 “The illumination from the wisdom of the bodhisattva on this bodhisattva bhūmi brings beings as far as the attainment of omniscient wisdom and is therefore beyond compare with any other wisdom’s illumination.

1.869 “O jinaputras! By analogy, the light of the deva king Maheśvara transcends all states of birth and brings comfort to the bodies of all beings.

1.870 “O jinaputras! In the same way, the radiance of the wisdom of the bodhisattva on this tenth bodhisattva bhūmi, Cloud of Dharma, is beyond compare with that of all śrāvakas, pratyekabuddhas, and the bodhisattvas who have attained the first bhūmi up through the ninth bhūmi, and it brings beings to the nature of omniscient wisdom.

1.871 “O jinaputras! The bodhisattva who has that kind of wisdom is taught the wisdom of the three ways[606] by the buddhas, the bhagavats. He is taught the wisdom of the different aspects of the realm of phenomena, that which pervades all worlds, that which has the blessing of illuminating all worlds, that which knows all beings, realms, and phenomena, that which knows the process of the activity of the minds of all beings, that which knows the time for the ripening of all beings, that which never abandons guidance, that which is skilled in the wisdom that differentiates all the various kinds of phenomena,[607] [F.274.b] and so on, up to immeasurable omniscient wisdom.

“From among the ten perfections, he primarily practices the perfection of knowledge.

1.872 “O jinaputras! That in brief is the bodhisattva bhūmi Cloud of Dharma, the tenth bodhisattva bhūmi. It could only be known in detail through being taught for endless countless eons. Most of the bodhisattvas on that bhūmi become the deva king Maheśvara. He is skilled and powerful in teaching the perfections to beings, śrāvakas, pratyekabuddhas, and bodhisattvas, and is beyond unassailable in his teaching that answers questions on the different aspects of the realm of phenomena.

1.873 “In whatever roots of goodness he accomplishes through generosity, kind words, actions that benefit others, and practicing what he preaches, he becomes supreme, the best, the foremost, the highest, the most excellent, the unsurpassable, the guide, the leader, the commander, and so on, up until becoming the omniscient one who is relied on. His mind is always focused on the Buddha, focused on the Dharma, focused on the Saṅgha, focused on the bodhisattvas, focused on bodhisattva conduct, focused on the bodhisattva bhūmis, focused on the perfections, focused on the strengths,

focused on the confidences, focused on the unique qualities of buddhahood, and so on, up until being focused on and inseparable from the omniscient wisdom endowed with the supreme aspects. [F.275.a]

1.874 "If he wishes to, he can apply himself in such a way that in just one instant he attains as many samādhis as there are atoms in countless quintillions[608] of buddha realms, sees as many buddhas as there are atoms in countless quintillions of buddha realms and knows their blessings, causes as many billion-world universes to shake as there are atoms in countless quintillions of buddha realms, goes to as many buddhas as there are atoms in countless quintillions of buddha realms, illuminates as many universes as there are atoms in countless quintillions of buddha realms, ripens as many beings as there are atoms in countless quintillions of buddha realms, remains for as many eons as there are atoms in countless quintillions of buddha realms, comprehends as many previous and future eons as there are atoms in countless quintillions of buddha realms, opens as many Dharma doors as there are atoms in countless quintillions of buddha realms, manifests as many bodies as there are atoms in countless quintillions of buddha realms, and manifests each body having a retinue of as many bodhisattvas as there are atoms in countless quintillions of buddha realms. That is the kind of diligence he undertakes.

1.875 "From this time onward the bodhisattvas who have the power of prayer [F.275.b] through particular prayers manifest bodies, light, miracles, sights, activities, voices, conduct, displays, blessings, transformations, and manifestations for many eons, for many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, and so on, until many quintillions of eons, which are difficult to enumerate.

1.876 "O jinaputras! That is the brief teaching on the ten bodhisattva bhūmis. If I were to teach it in detail, the teaching would not be concluded even after countless eons. They have been taught, are being taught, and will be taught by the buddhas, the bhagavats of the past, the present, and the future.[609]

1.877 "O jinaputras! These ten bodhisattva bhūmis successively approach the attainment of complete omniscient wisdom that they are headed for.

1.878 "O jinaputras! By analogy, the four great rivers,[610] which are four flows of water that have great Lake Anavatapta as their source, bring refreshment to Jambudvīpa. They never cease but grow larger and benefit beings until they enter the great ocean. That water was from the beginning headed toward the great ocean.

1.879 "O jinaputras! In that same way the flow of the water of the roots of goodness that has as its origin the great lake of bodhicitta forms the four great rivers of aspiration that, through the four methods of attracting beings, bring relief to the realm of beings, and that do not cease but grow greater,

bringing benefit to countless beings until they enter the great ocean of omniscient wisdom, and that water of the roots of goodness is from the beginning headed toward the great ocean of omniscience.

1.880 "O jinaputras! Those ten bodhisattva bhūmis are known to be dependent upon the wisdom of the buddhas.

1.881 "O jinaputras! By analogy, the ten great precious mountains are known to be dependent upon the great earth. [F.276.a] They are the king of mountains Himavat, the king of mountains Gandhamādana, the king of mountains Vaipulya, the king of mountains Ṛṣigiri, the king of mountains Yugandhara, the king of mountains Aśvakarṇagiri, the king of mountains Nimindhara, the king of mountains Cakravāḍa, the king of mountains Ketumat, and the king of mountains Sumeru.

1.882 "O jinaputras! By analogy, the king of mountains Himavat is an unceasing source of all kinds of medicines because it possesses all medicines.

1.883 "O jinaputras! In that same way, the bodhisattva on the bodhisattva bhūmi Perfect Joy is the unceasing source of the branches of knowledge of worldly poetry, treatises, and mantras because of his mastery of all worldly poetry, treatises, and mantras.

1.884 "O jinaputras! By analogy, the king of mountains Gandhamādana is an unceasing source of the creation of all incense, because it possesses all incense.

1.885 "O jinaputras! In that same way, the bodhisattva on the bodhisattva bhūmi Stainless is the unceasing source of the incense of all bodhisattva conduct, vows, and activity because he possesses all bodhisattva conduct, vows, and activity.

1.886 "O jinaputras! By analogy, the pure king of mountains Vaipulya, which is made of jewels, is an unceasing source of all jewels because it possesses all worldly jewels. [F.276.b]

1.887 "O jinaputras! In that same way, the bodhisattva on the third bodhisattva bhūmi Shining is the unceasing source of worldly dhyānas, clairvoyances, liberations, samādhis, and samāpattis because he answers all questions on worldly dhyānas, clairvoyances, liberations, samādhis, and samāpattis.

1.888 "O jinaputras! By analogy, the pure king of mountains Ṛṣigiri, which is made of jewels, is an unceasing source of sages who have the five clairvoyances, because of its multitudes of all sages who have the five clairvoyances.

1.889 "O jinaputras! In that same way, the bodhisattva on the bodhisattva bhūmi Brilliance is the unceasing source of worldly dhyānas, clairvoyances, liberations, samādhis, and samāpattis because of his knowledge of the different teachings on entering what is and what is not the path.

1.890 “O jinaputras! By analogy, the pure king of mountains Yugandhara, which is made of jewels, is an unceasing source of yakṣas who have great miraculous powers, because of its multitudes of all yakṣas who have great miraculous powers.

1.891 “O jinaputras! In that same way, the bodhisattva on the bodhisattva bhūmi Difficult to Conquer is the unceasing source of all attainment of clairvoyance, miraculous powers, and magical manifestations because he answers all questions on the attainment of clairvoyance, miraculous powers, and magical manifestations.

1.892 “O jinaputras! [F.277.a] By analogy, the pure king of mountains Aśvakarṇagiri, which is made of jewels, is an unceasing source of all fruits because it possesses all fruits.

1.893 “O jinaputras! In that same way, the bodhisattva on the bodhisattva bhūmi Manifested is the unceasing source of teaching the comprehension of dependent origination because he answers all questions on the realization of the result of the śrāvakas.

1.894 “O jinaputras! By analogy, the pure king of mountains Nimindhara, which is made of jewels, is an unceasing source of all nāgas who have great miraculous powers, because of its multitudes of all nāgas who have great miraculous powers.

1.895 “O jinaputras! In that same way, the bodhisattva on the bodhisattva bhūmi Gone Far is the unceasing source of teaching on method and wisdom because he answers all questions on the realization of the result of the pratyekabuddhas.

1.896 “O jinaputras! By analogy, the pure king of mountains Cakravāḍa, which is made of jewels, is an unceasing source of all those who have powers, because of its multitudes of those who have powers.

1.897 “O jinaputras! In that same way, the bodhisattva on the bodhisattva bhūmi Unwavering is the unceasing source of the attainment of the powers of a bodhisattva because he answers all questions on the divisions of worlds.

1.898 “O jinaputras! By analogy, the pure king of mountains Ketumat, which is made of jewels, [F.277.b][611] is an unceasing source of all asuras who have great miraculous powers, because of its multitudes of asuras who have great miraculous powers.

1.899 “O jinaputras! In that same way, the bodhisattva on the bodhisattva bhūmi Perfect Understanding is the unceasing source of the nature of the knowledge of the coming into existence and passing away of all beings, because he answers all questions on the formation and destruction of all worlds.

1.900 “O jinaputras! By analogy, the pure king of mountains Sumeru, which is made of jewels, is an unceasing source of all devas who have great miraculous powers, because of its multitudes of devas who have great miraculous powers.

1.901 “O jinaputras! In that same way, the bodhisattva on the bodhisattva bhūmi Cloud of Dharma is the unceasing source of the strengths, confidences, and unique buddha qualities because he answers all questions on the manifestation of the activity of the buddhas.

1.902 “O jinaputras! Just as these ten great precious mountains have been produced from the great ocean, have arisen from the great ocean, in the same way, O jinaputras, these ten bodhisattva bhūmis have been produced from omniscience, have arisen from omniscience.

1.903 “O jinaputras! By analogy, the great ocean is counted among the insuperable because of ten of its features. What are these ten? (1) It gets progressively deeper. (2) A corpse does not remain in it. (3) It is not identified with other waters. (4) It has one taste. (5) It is many jewels. (6) It is deep and unfathomable. (7) It is vast and immeasurable. (8) It is the dwelling place of great creatures. (9) It never misses a tide. (10) It receives water from the clouds without becoming fulfilled. [F.278.a]

1.904 “O jinaputras! In the same way, a bodhisattva is insuperable because of ten bodhisattva conducts. What are these ten? (1) On the bodhisattva bhūmi Perfect Joy there is a progressively deeper accomplishment of his great prayers. (2) On the bodhisattva bhūmi Stainless the corpse of incorrect conduct does not remain. (3) On the bodhisattva bhūmi Shining he surpasses worldly designations and identifications. (4) On the bodhisattva bhūmi Brilliance he has the one taste of stainless aspiration to buddhahood. (5) On the bodhisattva bhūmi Difficult to Conquer he has the many jewels of accomplishing worldly activities through immeasurable method and wisdom. (6) On the bodhisattva bhūmi Manifested there is the unfathomable depth of the analysis of dependent origination. (7) On the bodhisattva bhūmi Gone Far there is the immeasurably vast skill of analysis with intelligence. (8) On the bodhisattva bhūmi Unwavering there is the presence of the many great creatures of manifesting the accomplishment of great displays. (9) On the bodhisattva bhūmi Perfect Understanding he never misses the tide through his comprehension of activities of beings through profound liberation. (10) On the bodhisattva bhūmi Cloud of Dharma he receives without being fulfilled water from the clouds of the radiance of the Dharma of all the tathāgatas.

1.905 “O jinaputras! By analogy, a great jewel is chosen (1) as superior to the ten kinds of jewels,[612] and it is (2) heated, (3) shaped, (4) cleansed, (5) polished, (6) pierced, [F.278.b] (7) threaded on a string of jewels by a skilled jeweler,

and (8) fixed upon a standard that is a tall pole of precious beryl jewels, where it (9) shines light on everything and (10) is authorized by the king. Thus it becomes the location where jewels accumulate for all beings.

1.906 "O jinaputra! In that same way, the jewel of a bodhisattva's development of aspiration to omniscience (1) transcends the jewels of the ten noble families,[613] (2) is heated by qualities of purification, abstinence,[614] correct conduct, particular disciplines, and asceticism, (3) is shaped by dhyāna, samādhi, and samāpatti,[615] (4) is cleansed by the aspects and branches of the path, (5) is polished by method and clairvoyance, (6) is pierced by dependent origination, (7) is strung on the string of the various jewels of method and wisdom, (8) is fixed upon the tip of a powerful standard that is a tall pole of precious beryl jewels, (9) shines with the light of the wisdom of viewing and hearing the conduct of beings, and (10) is consecrated by the kings of the Dharma, the tathāgata samyaksambuddhas.

1.907 "Thus he becomes the location where the jewels of the deeds of a buddha accumulate for all beings. At that time he is called *omniscient*.

1.908 "O jinaputra! This teaching[616] of entry into the Dharma, which is the accomplishment of bodhisattva conduct and an aggregation of the qualities of completely omniscient wisdom, will not be heard by beings who have not developed roots of goodness." [F.279.a]

1.909 The bodhisattva Vimukticandra asked, "O jinaputra! How much merit will be accumulated by those who do hear this teaching of entry into the Dharma, which is the accomplishment of bodhisattva conduct and an aggregation of the qualities of completely omniscient wisdom?"

1.910 The bodhisattva Vajragarbha answered, "O jinaputra! However much power omniscient wisdom has, that is the extent of the accumulation of merit from being focused on acquiring the aspiration for omniscience. The accumulation of merit from being focused on acquiring the aspiration for omniscience is the extent of the accumulation of merit that will be attained from being devoted to this teaching of entry into the Dharma. Why is that? O jinaputra! No one other than a bodhisattva can hear, be attracted to, believe, adopt, keep, or possess[617] this teaching of entry into the Dharma, which is the accomplishment of bodhisattva conduct and an aggregation of the qualities of completely omniscient wisdom, let alone attain dedicated application to meditation upon it.

1.911 "Therefore, O jinaputra, it is those who have attained the entrance to omniscience who will possess it. It is they who will hear this teaching of entry into the Dharma, which is the accomplishment of bodhisattva conduct and an aggregation of the qualities of completely omniscient wisdom, and having heard it will be attracted to it, and having been attracted to it will maintain it and be dedicated to meditation upon it."

1.912 At that time, through the power of the buddhas and the realization of the true nature, all the atoms of the hundred million buddha realms of the worlds in the ten directions, in eighteen great signs and in six ways, (1) trembled, trembled strongly, and trembled fiercely; (2) shook, shook strongly, and shook fiercely; (3) shuddered, shuddered strongly, and shuddered fiercely; (4) rumbled, rumbled strongly, and rumbled fiercely; (5) quaked, quaked strongly, and quaked fiercely; and (6) roared, roared strongly, and roared fiercely.

1.913 Through the power of the buddhas and the realization of the true nature, [F.279.b] there fell rain from clouds of divine garlands, flowers, and incense;[618] and there fell rain from clouds of divine cloth, clouds of divine powders,[619] clouds of divine jewels, clouds of divine ornaments,[620] clouds of divine parasols, clouds of divine banners, and clouds of divine flags.[621] Clouds of divine music and song resounded. Clouds of songs that transcended the divine and praised the state of omniscience resounded.

1.914 Just as it was on that central platform of precious jewels in the deva king Vaśavartin's palace in the Paranirmitavaśavartin paradise of this four-continent world, in that same way the Dharma teaching spread and appeared throughout all worlds in the ten directions.

1.915 Through the power of the buddhas and the realization of the true nature, bodhisattvas as numerous as the atoms in a hundred million buddha realms[622] came from worlds in the ten directions that were as numerous as the atoms in a hundred million buddha realms. They who were spread throughout the ten directions arrived there and said, "Excellent! Excellent! O jinaputras! We also all have the same name, Vajragarbha, and have come from numerous realms that are named Vajraśrī, from the presence of tathāgatas named Vajradhvaja. In all those realms, through the power of the buddhas, this same Dharma teaching is being given in the same kind of assemblies, with the same words, the same letters, and the same pronunciation,[623] with the same intended meaning, and without any omission or addition. [F.280.a]

1.916 "O jinaputras! Through the power of the buddhas we have come to this assembly to bear witness.[624]

1.917 "O jinaputras! In the same way that we have arrived in this world, at the central platform of precious jewels in the deva king Vaśavartin's palace in the Paranirmitavaśavartin paradise of this four-continent world, in that way bodhisattvas to the number of atoms in a hundred million buddha realms have arrived at every central platform of precious jewels in the deva king Vaśavartin's palace in the Paranirmitavaśavartin paradise in each four-continent world in the ten directions."

1.918 Then the bodhisattva Vajragarbha looked into the ten directions, saw the complete assemblies, saw the realm of phenomena, and describing the development of the aspiration to omniscience, teaching the range of activity of the bodhisattva, making pure the power of conduct, discoursing upon all forms of knowledge, removing worldly stains, summarizing omniscient wisdom, teaching the crown ornament[625] of inconceivable knowledge, making evident the qualities of all bodhisattvas, and thus teaching the meaning of the bhūmis through the power of the buddhas, he recited these verses at that time:

1.919 "Listen to the special excellent conduct of the bodhisattvas
Who are devoted to tranquility and restraint, have pacified, tamed minds,
Are like the expanse of the sky, are the same as space,
Have removed the last stain, and remain in the wisdom of the path.

1.920 "They have accumulated hundreds of thousands of good actions for millions[626] of eons,
They have made offerings to hundreds of thousands of buddhas, great sages,
They have made endless offerings to self-controlled pratyekabuddhas,[627] [F.280.b]
And in order to benefit beings, they develop bodhicitta.

1.921 "Those who have special discipline, undergo austerities, have perfect patience,
Have conduct based on a sense of shame,[628] have attained merit and wisdom,
Have understanding that is vast, and aspire to the wisdom of buddhahood
Develop a bodhicitta that is the same as and equal to the ten strengths of the jinas.[629]

1.922 "In order to make offerings to all the jinas in the three times,
Purify all realms throughout the extent of space.
By comprehending the sameness[630] of all phenomena,
Bodhicitta is developed for the sake of the liberation of beings.

1.923 "Having attained the perfect bhūmi of developing immeasurable motivation,
They rejoice in stainlessness in order to eliminate all bad actions.
They employ the power of prayer and accumulate good qualities.
They have love and compassion and ascend to the next bhūmi.[631]

1.924 "They have love for beings, correct conduct, learning, and qualities,
And with a genuine motivation that is stainless and pure
They see all worlds burning with the three fires,

And with vast understanding they ascend to the third bhūmi for the sake of beings.

1.925 “They aspire to the excellence of the jinas on seeing the defects of composite phenomena:
That the three realms are continually burning with hundreds of sufferings
And that there is suffering, impermanence, illness, pain, and unhappiness,
And so they ascend to Shining, which has the vast shining light of wisdom.

1.926 “With mindfulness and intelligence they attain the wisdom of the path,
And on that perfect bhūmi they serve a hundred thousand buddhas,
Always mindful of the qualities of those who are supreme among humans,
And they ascend to Difficult to Conquer, which is difficult for all beings to accomplish.

1.927 “They have realization, knowledge, method, wisdom, and analysis,
So that they demonstrate[632] various kinds of activities that bring infinite benefit to beings.
They offer to those with the ten strengths and accomplish the benefit of beings.
They ascend to the sixth bhūmi—infinite manifested birthlessness. [F.281.a]

1.928 “They go to all worlds and accomplish conduct that is difficult to comprehend.
Without self, without action, free of existence and nonexistence,
The twelve aspects of the nature of emptiness arise,
And with subtle and sharp minds they ascend to the seventh.

1.929 “They attain the vast mind of method and wisdom,
And they ascend to Gone Far, which is gone far upon that which is difficult to tame.
They have a nature that is peaceful and restrained, eliminating a mind of multiplicity,
And they ascend to Unwavering, which is like space.

1.930 “They have the wisdom in being skilled in that, and for the sake of various activities
They arise from the state of peace and are supreme among humans.
They have the ten strengths and examine the world perfectly,
And in order to go to the great nature, they ascend to Perfect Understanding.

1.931 “In this they analyze the worlds with extremely subtlety;
They analyze the kleśas, the karma, and the complex conduct of beings.
Through the conduct that tames beings they ascend to many qualities,

Attain the treasure of the sugatas, and teach the ultimate meaning.

1.932 “They progressively gain good qualities through that conduct
And until the ninth bhūmi obtain accumulations of merit and wisdom.
They desire the ultimate supreme power of the jinas
And receive from all the buddhas the consecration of wisdom and qualities.

1.933 “They have countless millions of samādhis;
They know the range of activity and attain the vast knowledge of greatness.
They subsequently receive the consecration of omniscience,
And they do not deviate from the vast scope and the samādhis they have heard.

1.934 “At the time when they receive the consecration of omniscience,
There appear vast lotuses adorned with all jewels,
And they reside in their centers in proportionately vast bodies
Encircled by jinaputras who are gazing at them.

1.935 “Their infinite thousands of millions of light rays [F.281.b]
Bring to an end all the sufferings of beings in the ten directions.
From the crowns of their heads radiate thousands of millions of light rays
That circle the supreme humans in all directions,

1.936 “Form networks of light rays in the space above,
Make offerings to the buddhas, and then enter the feet of the jinas.
At that time, the jinas and the jinaputras
Know that the jinaputras have received consecration for the sake of supreme Dharma.

1.937 “All the infinite jinaputras come to make offerings to them,
And the consecration of omniscience comes from the ūrṇā hair of the supreme human.
A multitude of sacred light rays of consecration appear,
And the supreme light rays circle and vanish into the crowns of their heads.

1.938 “At that time they gain the supreme existence, becoming the supreme Jina’s senior sons,
And when they are consecrated, receiving the consecration of all the buddhas,
All the worlds in the ten directions shake,
And at that time all suffering down to the Avīci hell ceases.

1.939 “At that time, they receive the consecration of omniscience.
Therefore, the wise call this attaining the perfect bhūmi, Cloud of Dharma.

The wise ones on this bhūmi have limitless knowledge.
When they are on this bhūmi, they are supreme among all beings.

1.940 "They comprehend without error the entire vast realm of phenomena:
The form and formless realms and likewise the desire realm,
The elements of beings and realms and the vast elements of phenomena,
Both numerable and innumerable, up to the element of space.

1.941 "Those on this bhūmi have great power, all the activities of emanation,
And, similarly, the blessing and the subtle wisdom of the jinas.
They know the secrets of the supreme humans and the numbers of eons,
And they make worlds enter into a single hair.

1.942 "The appearances of the supreme humans, their lifespans and buddhahood,
Their turning of the sublime wheel, and their passing into nirvāṇa—
They know all these, and also the liberations and peace.
At this time they will attain whatever has not been attained. [F.282.a]

1.943 "The powerful ones on this bhūmi apprehend the entirety
Of the Dharma clouds of the jinas and retain it all in their memory.
Just as the ocean retains all the rain from the clouds of all nāgas,
In that way they retain the great rain from the Dharma clouds of the jinas.

1.944 "All the Dharma heard by the beings, and by all the śrāvakas of the sugatas
In the infinite realms in the ten directions,
Is not even a fraction of what these bodhisattvas hear
When these powerful ones obtain the Dharma from just one jina.

1.945 "Through the power of wisdom conduct, through the power of previous conduct,
In just one instant, in one moment, they fill millions of realms
With a rain of amrita that brings all the kleśas to an end.
Therefore, the buddhas have given this bhūmi the name Cloud of Dharma.

1.946 "These powerful ones then become the lords in the deva realms
And in all directions manifest the scope of activity of the supreme humans.
They manifest many thousands of millions of manifestations,
And their bodhisattva conduct intoxicates the minds of beings.

1.947 "Those bodhisattvas up through the ninth bhūmi cannot comprehend
Even the taking of a single step by the excellent wise ones on this bhūmi.
So, needless to say, it cannot be comprehended by beings,
Or by the śrāvakas and pratyekabuddhas in the three times.

1.948 "Those on this bhūmi manifest omniscience to all beings.

They have the quality of peace through knowledge unimpeded by the three times.
They permeate and fill all realms as far as all phenomena,
Describing and teaching the qualities of all jinas.

1.949 "The wise ones on this bhūmi make offerings to the buddhas,
Filling all directions, worlds, and the realm of phenomena.
Through their offerings to the jinas, they make insuperable offerings,
And they are called the gods of the bhūmi gods, possessing all qualities.

1.950 "The wise ones on this bhūmi, through the light of their wisdom, [F.282.b]
Dispel the darkness in all beings and teach them the way of the Dharma.
The sublime power of these lords dispels the desires of beings.
Therefore, these jinaputras are said to be skilled in eliminating the kleśas.

1.951 "The ones on this bhūmi become supreme lords of the three realms.
They know the way of wisdom and are skilled in teaching the three yānas.
In one instant, in one moment, they attain many samādhis,
And a multitude of jinas in all ten directions teach them.

1.952 "This was a brief teaching on the bhūmis of the jinaputras;
The extensive teaching would take more than a hundred thousand eons.
On this bhūmi, this quality of the wisdom of the buddhas
Is always immovably present like the kings of mountains.

1.953 "At first the jinaputra is immovable because of all his learning;
He is the source of medicine, like Mount Himavat.
Through listening and good conduct, the second bhūmi is like Mount Gandhamādana.
The third bhūmi is known to be like the flowers of Vaipulya.

1.954 "Aspiring to the path, they attain the unshakable Shining.
Like Ṛṣigiri, they become a basis for the wise.
They attain the inconceivable fifth bhūmi, which is like the yakṣas of Yugandhara.
The result that is the sixth bhūmi is like the trees and flowers of Aśvakarṇagiri.

1.955 "The seventh bhūmi is like the nāgas of Nimindhara, and it is obtained through great wisdom.
They attain the powerful eighth bhūmi, which is like the powerful Cakravāḍa.
The ninth bhūmi eliminates stains and is like the asuras of Ketumat.

The tenth bhūmi has the excellence of the jinas and is like the devas of Sumeru.

1.956 "The first bhūmi is preliminary aspiration, and the second is accumulating good conduct.
The third has the qualities of conduct, and the fourth is a singleness.
The fifth has many virtues, and the sixth is extremely profound.
The eighth has vast intelligence and a multitude of displays everywhere.[633]

1.957 "On the ninth the wise have subtle and profound wisdom;
Through the wisdom of all the activities of beings they ascend.
The tenth retains the Dharma from all jinas, [F.283.a]
And the stainless conduct of the jinaputras is like a great ocean.

1.958 "Transcending the ten conducts, they first develop the motivation.
The second is gained through discipline and hardship, the third through dhyāna,
The fourth through purity, and the fifth through purification.
The sixth is ascended to through realization, and the seventh is the Unwavering bhūmi.

1.959 "The eighth has great power and possesses the vajra victory banner.
On the ninth there is the wisdom that knows the complexity of conducts.
On the tenth there is the consecration from the jinas, like being consecrated as a king.
In that way there is a progressive ascension through pure precious qualities.

1.960 "They can divide and count the worlds in the ten directions.
With one consciousness they can know the minds of all beings.
It is possible to measure the entire realm of space with a single hair,
But one cannot describe the qualities of the jinas, even in ten million eons."

1.961 The tathāgata arhat samyaksambuddha gave his authorization, and the bodhisattva mahāsattva Vajragarbha spoke those words with joy.

1.962 The Bhagavat was residing in the Paranirmitavaśavartin paradise not long after his buddhahood, during the second week, seated upon the jewel dais in the immeasurable precious palace of the deva king Vaśavartin, and he was pleased with the words of the bodhisattva Vajragarbha.

1.963 The entire assembly of bodhisattvas, and the assembly of devas, nāgas, yakṣas gandharvas, asuras, Śakra devas, Brahmā devas, lokapālas, and Maheśvara and Śuddhāvāsa devas rejoiced.

1.964 *This concludes "The Ten Bhūmis," chapter thirty-one of "A Multitude of Buddhas."*[634]

n.

NOTES

n.1 When referring to the collection of sūtras grouped under the heading *buddhāvataṃsaka* in the Kangyur, The 84000 translates the term as "Ornament of Buddhas." See i.29 for a discussion regarding this translation.

n.2 This sūtra should not be confused with the early Buddhist *Brahmajālasūtra*, which has an identical title but entirely different contents. That *Brahmajāla-sūtra* (Toh 352) was translated into Tibetan and is also included in the Pāli canon.

n.3 *rnam par snang mdzad mngon par rdzogs par byang chub pa'i rgyud*, Toh 494.

n.4 *rgyan stug po bkod pa*, Toh 110.

n.5 *sa'i sying po 'khor lo bcu pa'i mdo*, Toh 239.

n.6 *kye'i rdo rje'i rgyud*, Toh 417.

n.7 Asaṅga, *rnal 'byor spyod pa'i sa las byang chub sems dpa'i sa*, Toh 4037.

n.8 This forms the fifteenth chapter in the Chinese version.

n.9 *ting nge 'dzin gyi rgyal po'i mdo*. See Peter Alan Roberts, trans., *The King of Samādhis Sūtra (https://read.84000.co/translation/toh127.html)*, Toh 127.

n.10 *dgongs pa nges par 'grel pa*. See Buddhavacana Translation Group, trans., *Unraveling the Intent (https://read.84000.co/translation/toh106.html)*, Toh 106.

n.11 *dkon mchog sprin*. See Dharmachakra Translation Committee, trans., *The Jewel Cloud (https://read.84000.co/translation/toh231.html)*, Toh 231.

n.12 *chos yang dag par sdud pa'i mdo*, Toh 238.

n.13 *rin po che'i 'phreng ba*, Toh 4158.

n.14 *lang kar gshegs pa'i mdo*, Toh 107.

n.15 *theg pa chen po mdo sde'i rgyan zhes bya ba'i tshig le'ur byas pa*, Toh 4020.

n.16 *Commentary on the Sūtra of the Ten Bhūmis*, *sa bcu'i rnam par bshad pa* (*Daśabhūmi-vyākhyāna*), Toh 3993.

n.17 *A Commentary on the Commentary on the Sūtra of the Ten Bhūmis*, *sa bcu'i rnam par bshad pa'i rnam par bshad pa* (*Daśabhūmivyākhyānavyākhyāna*), Toh 3998.

n.18 *A Commentary on the Introduction to the Sūtra of the Ten Bhūmis*, *sa bcu'i mdo sde'i gleng gzhi'i bshad pa* (*Daśabhūmisūtranidānabhāṣya*), Toh 3999.

n.19 *dbu ma la 'jug pa*, Toh 3861.

n.20 Sūryasiddha, *A Commentary on the Commentary on the Sūtra of the Ten Bhūmis*, folio 24.a.

n.21 The Sanskrit and the Chinese have a sentence preceding this, which is similar between the two. The Sanskrit has, "Thus did I hear at one time: the Bhagavat was residing in the Paranirmitavaśavartin deva realms. Not long after his buddhahood, two weeks later, he was in the deva king Vaśavartin's divine palace…" The ensuing description in Tibetan is a simplified version compared to the Chinese and the Sanskrit.

n.22 According to the Sanskrit. The Tibetan omits "and one lifetime away."

n.23 The Chinese and Śākyabodhi's commentary have at this point, "They were one lifetime from buddhahood."

n.24 According to the Sanskrit and Śākyabodhi's commentary. Unlike the preceding sentences, "all" in Tibetan is associated with the "accumulations" instead of the "bodhisattvas."

n.25 According to the Chinese and Śākyabodhi's commentary. Both the Sanskrit and the Tibetan here repeat "clairvoyance."

n.26 According to the Sanskrit *jñāna*, the commentary, and the Chinese. The Kangyur version has both *rig pa* and *ye shes*.

n.27 According to the Sanskrit *ṛddhibalavaśita* and the commentary's *byang chub sems dpa' thams cad kyi rdzu 'phrul gyi stobs la dbang thob*. The Kangyur version had broken it up into "miracles, strengths, and powers."

n.28 According to the Sanskrit *pratipatti* and the commentary's *'byor ba*. The Kangyur version has *nan tan*.

n.29 According to the Sanskrit and the Chinese. Absent in the Tibetan.

n.30 The Sanskrit and the Chinese have only "the Bhagavat Vairocana."

n.31 In the other chapters of *A Multitude of Buddhas*, "Vairocana" is given as one of the names of the Buddha Śākyamuni because the millions of Śākyamunis that exist simultaneously in millions of worlds are all manifestations of the Buddha Vairocana. See introduction, i.2

n.32 The Sanskrit and the Chinese have "merit and wisdom."

n.33 Sūryasiddha states that this refers to the wisdom in which the object is not separate from the subject and is therefore the wisdom of emptiness as the single characteristic of all phenomena. It is thus also known as the wisdom of equality (Sūryasiddha, folio 11.b).

n.34 "Commencing upon and attaining" occurs only in the introductory sentence, but the commentaries specify that it is understood to apply to all ten.

n.35 Both commentaries point out that these ten qualities benefit others in that they will support others in the attainment of the ten bhūmis.

n.36 According to Vasubandhu, these would be the thirty-seven factors for enlightenment.

n.37 According to the Sanskrit, both commentaries, and the Chinese. The Kangyur version has "attainment of the ornament of the knowledge of the great light of wisdom."

n.38 According to Vasubandhu, this is "selflessness," and the analysis is perfect, as there is no further analysis that can be made.

n.39 According to the Tibetan. BHS has *sunistīritakauśalyajñāna* ("perfectly complete skilled knowledge"). Cleary has "complete definitive adaptive knowledge." Both commentaries emphasize that this is a subsequent attainment through one's own individual examination.

n.40 According to the Sanskrit *amanda* ("not dull," "bright"). Both commentaries have *mun pa med pa* ("not dark"). The Kangyur version has *dma' ba med pa* ("not inferior"). Cleary has "without hesitation or obstruction."

n.41 According to the Sanskrit, the commentaries, and the Chinese. The Kangyur version adds "attainment of the…"

n.42 According to the commentaries. The Kangyur version has *dang* ("and").

n.43 Commentaries have *gzhan* (“other”), although glossed as *phas kyi rgol ba* (“opponent”). The Kangyur version has only *gnas kyi rnam pa*. The Sanskrit has *arhasthāna*, where *arha* could be “worthy” but could also possibly mean “enemy.” This quality is described as being that which is needed in debate.

n.44 According to the commentaries, “everything” refers to the five branches of knowledge: grammar, logic, crafts, medicine, and Dharma.

n.45 According to the Sanskrit *pratibhāna*. The Tibetan *spobs pa* could be translated as “courage” or “confidence,” which does not quite match the context.

n.46 Sanskrit has “doors of the Dharma’s light.”

n.47 According to Sūryasiddha, this is “having confidence in the purity of the dharmadhātu,” which is glossed as “the noncomposite true nature.”

n.48 Sūryasiddha states that, here, *śarīra* (“body”) should be understood to mean “the basis or location of wisdom.”

n.49 In the Sanskrit and the Tibetan, only nine qualities are listed.

n.50 The commentaries explain that this means “creating certainty in others, removing various individuals’ doubts.”

n.51 The commentaries have, “As the mind is free of attachment and aversion, everyone is taught equally without bias.”

n.52 The ten strengths of a buddha.

n.53 According to the commentaries and the Chinese. The Kangyur version and the Sanskrit omit “strengths.”

n.54 The commentaries state that the prayer was for the unique attainment of that samādhi, and that the rest on the list of ten are the other causes for the attainment of that samādhi.

n.55 Vasubandhu has “like the circle of the sun, in that everything is concentrated into that wisdom as a single light.”

n.56 Vasubandhu has “become victorious over the kleśas.”

n.57 From the Sanskrit *asambheda*, meaning “separate, not in contact.” However, the Tibetan has translated this as *tha mi dad pa* (“not separate”), though Vasubandhu basically describes this as meaning “not being mixed up.” Cleary has “without corruption.”

n.58 Vasubandhu has “because of knowledge of the ultimate.”

n.59 Vasubandhu has "the first of six aspects of certainty: certainty concerning what the mind is focused on, because of one taste with what the mind is focused on."

n.60 Vasubandhu has "certainty of nature, because it transcends being an object for the worldly mind."

n.61 Vasubandhu has "certainty that this is the most important element, as it is the root of all the Buddha's Dharma."

n.62 Vasubandhu has "certainty in causes in relation to all the phenomena that arise throughout space."

n.63 Vasubandhu has "certainty in causes in relation to nirvāṇa."

n.64 According to the Sanskrit, Vasubandhu, and the Chinese. According to Vasubandhu, this is "certainty in the greatness of benefiting others, and these six aspects, in addition to the initial certainty, make seven." The Kangyur version extends the list: "(7) pervades all buddha realms and worlds of beings, (8) protects all beings."

n.65 According to the Sanskrit and the Chinese. Absent in the Tibetan.

n.66 This sentence structure follows the Sanskrit.

n.67 According to Vasubandhu and the Chinese.

n.68 According to the Sanskrit and the Chinese. The Sanskrit has "many trillions" (*koṭiśatasahasrā*: a hundred thousand times ten million, which comes to a million million, which is a trillion). Cleary has "hundreds of thousands of billions" (which would also be a trillion, as the Chinese billion is ten million). The number as given in the Kangyur version omits "many" and, literally, is ten million times a hundred thousand million times a hundred thousand, which equals a hundred thousand million million million, in other words a hundred thousand quintillion. However, Vasubandhu has simply "many tens of millions" (*bye ba*), probably because *brgya stong* ("hundred thousand") has been accidentally omitted.

n.69 According to the Sanskrit, the commentaries, and the Chinese. In the Kangyur version the order of (4) and (5) are reversed.

n.70 The Sanskrit is here not in verse but repeats the preceding prose passage.

n.71 According to the Sanskrit and Cleary, literally, "many hundreds of thousands of tens of millions." According to the Kangyur version, "many tens of millions" (*bye ba*).

n.72 According to the Sanskrit, the commentaries, and the Chinese. In the Kangyur version the order of (4) and (5) are reversed.

n.73 According to the Tibetan. These two verses and their introductory sentences are absent in the Sanskrit, the commentaries, and the Chinese.

n.74 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version has "will not change into another."

n.75 According to the BHS, the commentaries, and the Chinese. The Kangyur version reads "this is the first bhūmi of conduct and the foundation of the complete attainment of the entire Buddhadharma."

n.76 According to Vasubandhu. Literally "number," but meaning a number of letters forming a word.

n.77 From the Sanskrit *ārakṣām adhiṣṭhāsyanti*. The Tibetan translates as *byin gyis rlob*, which would normally be translated into English as "will give their blessing for protection." Cleary has "will protect and support you."

n.78 These verses and their introductory sentence are absent in the commentaries, the Sanskrit, and the Chinese.

n.79 According to the Sanskrit, the commentaries, and the Chinese. The Kangyur version perhaps comes from a corruption of *bhidha* to *bheda*.

n.80 The Kangyur version interprets *paramārtha* ("ultimate truth") as "the supreme benefit for all."

n.81 From the Sanskrit *buddhe*. The Tibetan has *spyod* ("conduct").

n.82 From the Sanskrit *dhṛti*. The Tibetan translates it, according to its secondary meaning of "joy," as *dga' ba*.

n.83 According to the Sanskrit *āśayaviśuddhim*. The Tibetan has *shugs sogs yon tan*: "the qualities such as power" or "the quality of accumulated power." These appear to be qualities of the bhūmis in the Tibetan.

n.84 According to the Sanskrit *daśa*. "Ten [bhūmis]" is not present in the Tibetan.

n.85 In accordance with the Sanskrit and the Chinese. The Tibetan here may be from a corrupt manuscript. The Tibetan has "You who know and practice the separate meanings explain / The supreme, sublime bhūmis of those who have pure conduct through memory and joy / And possess the quality of accumulating the strength of the power of the ten strengths."

n.86 "The hungry" and "the sick" were only implied in the Sanskrit and added in the Tibetan.

n.87 According to Vasubandhu, this means that, like space, they cannot be stained by anything in the world.

n.88 According to Vasubandhu "unequaled" refers to the buddhas being unequaled by any other beings. Those who are equal to the unequaled are so because of the dharmakāya.

n.89 The Vasubandhu translation here appears to have been translated from *gaṇa* (*tshogs*, "gathering," "multitude"), which is defined as "the multitude of bodhisattvas that are their pupils," as the aspect of their perfect followers or retinue among the list of the perfections of the buddhas as implied by these lines of verse. Cleary has "virtues," and therefore it appears that at the time of the later Chinese translation the Sanskrit had *guṇa* (*yon tan*, "good qualities") instead of *gaṇa*. It is also *guṇa* in the present Sanskrit, the Tibetan sūtra, and both commentaries. This may have been an early corruption that became widespread or, alternatively, Vasubandhu's was composed on the basis of a corruption of *guṇa* to *gaṇa* in a manuscript.

n.90 According to the Tibetan. In the Chinese and the Sanskrit, the blessing is being given also by the Dharma teachings, as "Dharma" is in the plural instrumental *dharmair*: "…and the Dharma of the one born in the Śākya clan have given their blessing."

n.91 From the Sanskrit *anubhāva*. Vasubandhu translates as *mthus* (Narthang, Kangxi, and the Comparative Edition read *mthu*). The Kangyur version of the sūtra has *byin*.

n.92 Literally, "jinahood" (*jinatā*; *rgyal ba nyid*).

n.93 This verse is missing from Vasubandhu, which has only five verses in this section, even though it calls the last verse "sixth." Present in the Sanskrit, the Chinese, and the Kangyur version.

n.94 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version verse here is not translated clearly, and the last two lines are "Teach the way of the Dharma of conduct and range and the way of wisdom in order to benefit beings."

n.95 Vasubandhu has "unexaminable," perhaps a corruption of the Tibetan *rtog med* to *brtag med*.

n.96 Vasubandhu explains the phrase "not existent" here but also notes the alternative version, which is that of the present Sanskrit, the Tibetan, and the Chinese, in a rare comment on a discrepancy between manuscripts.

n.97 According to the Sanskrit *advayakṣaya* (read as *advayākṣaya*), the Chinese, and Vasubandhu. The Tibetan translation of the Kangyur version has "and the cessation of suffering," presumably from *kṣaya* as "cessation," with suffering interpolated.

n.98 The Tibetan has translated *nirvṛtam* ("attained") as "nirvāṇa," although Vasubandhu explains this is the attainment of the equality of saṃsāra and nirvāṇa.

n.99 Vasubandhu and the Chinese version translate *darśanopagaṃ* as "see."

n.100 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version has "known by the mind and the intellect."

n.101 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version has "ten million eons."

n.102 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version has "as a drop of water."

n.103 According to Vasubandhu, here *caraṇa* (*spyod pa*) means "samādhi."

n.104 According to Vasubandhu, this refers to the wisdom of equality that realizes the selflessness of all phenomena and the selflessness of the individual so that the teachings are given impartially, without bias to any being.

n.105 According to Vasubandhu. In the Kangyur version and the Chinese, *sattva* is understood to mean "beings." The Chinese also translates from a manuscript that had *buddha* instead of *buddhi*.

n.106 According to Sūryasiddha, this means "being conducive to the attainment of buddhahood that one attains oneself and is not shown to one by others."

n.107 From the BHS *saṃpratyekṣaka*. The Tibetan translates as *tshol ba* ("to seek").

n.108 From *niyāma*. The Tibetan translates as *shin tu non pa*, but also adds *skyon med* ("without fault"), which appears to have been transposed with the next quality in the list.

n.109 According to the Sanskrit and the Chinese. The Kangyur version has, "He has realized equality of the three times because he who is born in the family of the tathāgatas is heading for enlightenment." Vasubandhu's text reads

"has entered the sameness of the three times, is born in the family of the tathāgatas, and is headed for supreme enlightenment."

n.110 Vasubandhu states that this is because of knowing the four truths and the Three Jewels.

n.111 Vasubandhu states that this occurs due to satisfaction from that upon which the mind is focused.

n.112 Vasubandhu states that this occurs on attaining realization.

n.113 Vasubandhu states that this is because of increasing benefit to the body and mind.

n.114 Vasubandhu states that this is when benefit pervades the mind and body.

n.115 Vasubandhu states that this is the realization that one is close to enlightenment.

n.116 Vasubandhu states that this is because of the ripening of one's own mind.

n.117 Vasubandhu states that this is because of compassion when ripening the minds of others.

n.118 Vasubandhu states that this is because of patience in negative circumstances.

n.119 The Sanskrit does not repeat "perfect joy thinking of" for the rest of the list.

n.120 According to the Sanskrit (*tathāgatāvādānuśāsanīṃ*), Vasubandhu, and the Chinese. The Kangyur version has "instructions and bodies."

n.121 According to the Sanskrit *bhayatrāsacchambhita*. Vasubandhu interprets this as only two states: *'jigs pa dang bag tsha ba*. Cf. Cleary: "fears and terrors." The Kangyur version has an additional fourth state, *'jigs pa dang bag tsha ba dang sngangs pa dang skyi g.ya' ba* ("horripilation"). These four do appear in the Sanskrit and Vasubandhu in the following paragraph.

n.122 Literally, the "hairs rising" (*romaharṣa*).

n.123 Because it is unaffected by the kleśas.

n.124 Because it is distinct from the Hīnayāna.

n.125 From the Sanskrit *adhimukti*, Vasubandhu, and the Chinese. The Kangyur version has *yid ches* ("conviction").

n.126 From the Sanskrit *avakapana*.

n.127 Literally, "not disheartened." This is in reference to the commitment to work to benefit beings for eons.

n.128 The Comparative Edition of the sūtra has *nges pa* in error for *des pa*.

n.129 From BHS *citrīkaraṇa*.

n.130 According to the Sanskrit *aniketamanasa*. Vasubandhu states that this means there is no attachment to worldly dhyāna and no resulting impediment.

n.131 Although this is the tenth in the second of what Vasubandhu had said would be three groups of ten—perfect motivation, perfect application, and perfect dedication—it is classed as the first of the third group, so that the second has nine and the third has eleven.

n.132 These two qualities are counted as one in Vasubandhu.

n.133 According to the Sanskrit *utsarga* and the Chinese. Absent in Vasubandhu. The Kangyur version has "path of roots of goodness."

n.134 According to the Sanskrit and Vasubandhu. The Kangyur version omits "O jinaputras!"

n.135 According to the Kangyur version and Vasubandhu. The Kangyur version has "in order to obtain the enlightenment of all buddhas," presumably from the Sanskrit *buddhabodhisuparigrahāya*, whereas the Sanskrit manuscript has "in order to follow all buddhas and bodhisattvas" (*buddhabodhisatva-suparigrahāya*), and the Chinese translates from that version. Cf. Cleary: "to associate with all buddhas and enlightening beings." Note that Cleary translates bodhisattva as "enlightening being."

n.136 According to the Sanskrit *janajanma*. Vasubandhu has *skye ba 'byung ba*. The Kangyur version has "life and birth" (*tshe dang skye ba*). Cf. Cleary: "birth."

n.137 According to the Sanskrit. Vasubandhu has "in all the paths of the childlike beings that are no different than one path of a childlike being," *byis pa'i lam* (from *bālapatha*) *gcig dang tha mi dad par byis pa'i lam* (from *bālapatha*) *thams cad du*. The Kangyur version has "in all hairs no different than one hair," *skra'i sbubs* (from *vālapatha*) *gcig dang tha mi dad par skra'i sbubs* (from *vālapatha*) *thams cad du*. The Sanskrit has in the first instance *vālapatha* and in the second *bālapṛthag*. Cf. Cleary: "to show at every point, without leaving one place."

n.138 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version has "Mahāyāna" (*theg pa chen po*) in error for "great wisdom" (*mahājñāna*; *ye shes chen po*).

n.139 In the Sanskrit, the commentaries, and the Chinese, there are only two of these qualities mentioned: "adept" and "gentle."

n.140 The Sanskrit alone adds an additional quality here.

n.141 The Sanskrit has *tathāgatabhūmijñāna*. The Kangyur version has "bhūmi and wisdom of the tathāgatas" (*de bzhin gshegs pa'i sa dang ye shes*).

n.142 The list concludes with *jātarūparajata*, the compound word used in the vinaya for what the ordained are prohibited to possess. These are items used for currency, *jātarūpa* for gold coins or unworked gold and *rajata* for silver, though *rajata* may also be used for all kinds of currency other than gold, such as of wood, stone, etc. The Tibetan has simply *dngul dang sa le sbram* ("silver and purified gold").

n.143 From the Sanskrit *visarada*. Translated into Tibetan as *'jigs pa med pa* ("without fear"). Cf. Cleary: "becoming expert."

n.144 The BHS meaning of *pratipadyati* is translated in Vasubandhu as *sgrub* ("accomplish"), according to its classical meaning, and in the Kangyur version as *thob par bya ba'i phyir brtson pa* ("making an effort in order to attain"). This correct behavior is described in Maitreyanātha's *Mahāyāna-sūtrālaṃkāra* as having a smiling face, and so on.

n.145 The Kangyur version interprets this to mean "sincerely making effort to attain that which is valid." Cf. Cleary: "arrive at what is appropriate for."

n.146 The Kangyur version here lists "the nature of [their] faith," which is not in the Sanskrit, the commentaries, or the Chinese.

n.147 According to Sūryasiddha, *yathābalaṃ* (*ci nus*) refers to the bodhisattva's own power, and *yathābajānaṃ* (*ci 'os*) refers to the suitability of others.

n.148 According to the Sanskrit, the commentaries, and the Chinese. The Kangyur version adds "the power of joy."

n.149 There appears to be an early corruption in the Sanskrit, because the numbers here are steadily increasing in value, as in the Chinese. The Sanskrit has *nayutaśatasahasrāṇi*, "a hundred thousand *nayuta*," the BHS version of *niyuta*, which usually means "a million." In BHS it can mean "a hundred thousand million" and is normally translated into Tibetan as *khrag khrig*. Unusually, the

Tibetan here is *bye ba*, which usually translates *koṭi* ("ten million"). Even if *nayuta* was a corruption of *ayuta* ("ten thousand," normally translated into Tibetan as *khri*), the numbers would still not match. The Chinese, as evidenced by Cleary, has an orderly progression of "many hundreds, thousands, hundreds of thousands, millions, billions, and trillions." Most likely the addition of *śatasahasrāṇi* after *nayuta* is the error, which caused the translation of the subsequent *koṭi* as *khrag khrig* instead of *bye ba*, or this was a revised Sanskrit version with the numbers substituted for each other in an attempt to eliminate the anomaly. It should therefore, as in the Chinese, have been simply *nayuta* with the classical value of "million."

n.150 From the Sanskrit *koṭi*. Cleary has "billion," which in the Chinese system is "ten million." The Tibetan, perhaps because of the confusion of the enhanced preceding number, has here *khrag khrig*, the translation of *nayuta* in its larger meaning of "a hundred thousand million."

n.151 From the Sanskrit, assuming that *nayuta* is "a million" and *koṭi* is "ten million" as in their classical values. This is multiplied by a hundred thousand.

n.152 This sentence is only in the Kangyur version and not found in the Sanskrit, the commentaries, or the Chinese.

n.153 From the BHS *vīryam ārabhate*. Cf. Pali *viryārambha*. The Tibetan translates as *brtson 'grus kyi rnam pa de lta bu rtsom mo* ("engages in that kind of diligence"). This phrase occurs toward the end of each section on the ten bhūmis.

n.154 Assuming the value of *nayuta* here, considering how it is used elsewhere to be a million and not a hundred thousand million as it is translated into Tibetan. Otherwise this would mean a hundred thousand quintillion. Cleary does not list these eons.

n.155 According to the Sanskrit *viśodhana*. Cf. Cleary: "clarify." The Kangyur version has *bstan* ("to teach," "to reveal").

n.156 The Sanskrit *prasāda* is translated here as *dad*, which may be intentional or a corruption of the usual translation as *dang*.

n.157 According to the Sanskrit, Lhasa, and Narthang. The Comparative Edition has *dran* instead of the correct *drang*.

n.158 According to the Sanskrit *kṛpa*, which is translated into Tibetan as *snying rje*.

n.159 According to the Sanskrit, the Chinese, and the corresponding prose section. The Tibetan has *dga'* ("joy").

n.160 According to the Sanskrit *nirata*. The Tibetan has *brtson* ("diligent in").

n.161 According to the Tibetan and the Sanskrit of the Rahder edition (*satvārtha*). The Susa edition has *satyārtha* ("for the sake of the truth"), which is the version translated into Chinese.

n.162 According to the Sanskrit *bhoga*, the Narthang, and the Chinese. The Comparative Edition has *bskyed* instead of *skyid*.

n.163 According to the Sanskrit and the equivalent prose passage in the sūtra. Cf. Cleary: "the purifying teachings of the Buddha." The Kangyur version has "and their minds are intent on nothing else."

n.164 According to Vasubandhu. This is another instance, as in the present Sanskrit manuscript, of a corruption of *bāla* ("childlike," "foolish") to *vāla* ("hair"), and was thus translated in the Kangyur version. Cf. Cleary: "they seek enlightenment everywhere."

n.165 Here the synonym *nirvṛta* is used, while *nirvāṇa* is used in the corresponding prose.

n.166 According to the Sanskrit and the corresponding prose passage. Cf. Cleary: "modest and steadfast." The Tibetan sūtra has translated this as *dga' ba* ("joy"), probably from a corruption in the Sanskrit.

n.167 According to the Tibetan. The Sanskrit has "They make offerings to the unequaled ones with respect to the venerable ones." Cf. Cleary: "They serve innumerable buddhas with reverence and respect."

n.168 According to the Sanskrit, the Chinese, and the corresponding prose passage. The Kangyur version has here *'gro ba'i don*, which could be interpreted as "benefit for beings" instead of "for the sake of going."

n.169 The Sanskrit also has *abhiṣaka*. Cf. Cleary: "non-violent."

n.170 According to the Sanskrit and the corresponding prose passage in the Tibetan. Cf. Cleary: "guiding aright." The Kangyur version has *sa rnams* ("bhūmis") instead of *chos rnams*, presumably as a scribal corruption.

n.171 The Sanskrit has the synonym *jinasuta*.

n.172 According to the Sanskrit *koṭi*.

n.173 This final verse is absent in the Sanskrit and the Chinese.

n.174 Syntax according to the Sanskrit and the Chinese. The Kangyur version has the first bhūmi being taught "by the bodhisattva *to* the supreme bodhisattvas."

n.175 The Sanskrit has the synonym *sugātatmaja* ("offspring of the sugata").

n.176 These two lines are not present in the Sanskrit and the Chinese.

n.177 The Sanskrit has the synonym *sugatātmaja*.

n.178 The Sanskrit has the synonym *jinātmaja* ("offspring of the jina").

n.179 Vasubandhu has "able to naturally follow the conduct and do what should be done without having to examine for faults."

n.180 Vasubandhu has "engaging in the correct conduct with pleasure and happiness."

n.181 Vasubandhu has "Not being satisfied with their correct conduct, they wish to have a completely pure conduct."

n.182 Vasubandhu has "not aspiring for worldly excellence."

n.183 Vasubandhu has "aspiring for continued existences in order to benefit beings."

n.184 Vasubandhu has "The result attained is that there are no kleśas."

n.185 According to the Sanskrit, Vasubandhu, and the Chinese. The introductory mention of the ten good actions is absent in the Kangyur version.

n.186 From the Sanskrit *śastra*. The Kangyur version translates this as *mtshon cha* ("weapon").

n.187 Vasubandhu has "women who have been given to others."

n.188 Vasubandhu has "the ordained and those who are with child."

n.189 The Sanskrit has "and are wandering in the three realms" instead of "are in conflict with one another."

n.190 Sanskrit also has "and in which all suffering has ceased."

n.191 From the Sanskrit *koṭi*. Cleary has "billion," which, in the Chinese system, is "ten million." The Tibetan, perhaps because of the confusion of the

enhanced preceding number, has here *khrag khrig*, the translation of *nayuta* in its larger meaning of "a hundred thousand million."

n.192 From the Tibetan, though it might be a translation from a corruption: *g.yo med thibs po med cing shin tu nges*. The Sanskrit has "They have beautiful adornment of emanation bodies (*nirmāṇakāya*)." Cf. Cleary: "with phantom bodies, beautifully adorned." *Gahana* can be translated as either "ornament" or "obscurity."

n.193 Text has the synonym *sugatātmaja*.

n.194 The Sanskrit has a second half to the verse: "the supreme among the bodhisattvas who wish to benefit all beings."

n.195 According to the Sanskrit and the Chinese. The Tibetan has "they threw down rain from clouds of flowers."

n.196 According to Vasubandhu, this is the first of two lists of ten qualities. They are ten in Vasubandhu, the Sanskrit, and the Chinese. However, at this point, the Kangyur version has "absence of a self" as the third of what would then be eleven qualities. It was therefore likely a later insertion.

n.197 According to the Sanskrit *asaṃnicayabhūta*, Vasubandhu's *bsags pa med pa*, and the Chinese. Cf. Cleary: "without resources" ("provisions" being one of the meanings of *saṃnicaya*). It is omitted in the Kangyur version, though at the end of the list "has the nature of illusion" is added. According to Vasubandhu, *asaṃnicaya* means "When one has become old, then being a child and so on become former states."

n.198 Vasubandhu has "I will establish them in correct conduct."

n.199 Vasubandhu has "I will make them stable in samādhi and wisdom."

n.200 Vasubandhu has "I will satisfy them by dispelling doubts."

n.201 "Many thousands of previous lives" onward is absent in the Sanskrit.

n.202 This is following the value of *koṭi* as ten million. The Tibetan translates it as a hundred thousand million and does the same for the next number in the list, even though these are meant to be increasing numbers.

n.203 This is following the value of *koṭi* as ten million. The Tibetan translates it as a hundred thousand million and does the same for the next number in the list, even though these are meant to be increasing numbers.

n.204 Literally, "many tens of millions." According to the Sanskrit *koṭi*, though the Tibetan translates it as *khrag khrig* instead of *bye ba*.

n.205 An instance of apparent discrepancy between the verses, which center on the Buddha, and the prose, in which the Buddha remains silent. The final verse in this section that has Vimukticandra speaking is in a different meter and has the appearance of an interpolation.

n.206 From the Sanskrit *āloka* ("sight," "vision"). Cf. Cleary: "vision." The Tibetan translates as *snang ba*, which can also mean "light." Vasubandhu defines it as *rtogs pa'i ye shes* ("wisdom that understands").

n.207 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version is missing the instrumental particle.

n.208 Vasubandhu has "aspiration for nirvāṇa without attachment to existence and pleasures."

n.209 Vasubandhu has "the motivation to liberate all beings."

n.210 According to the Sanskrit *vibhāva*, which Vasubandhu has translated as *rnam par 'jig pa* in accordance with its alternative meaning of "annihilation," in spite of Vasubandhu's definition of the term: *rnam par 'jig pa ni rtog pa yin par rig par bya'o* ("know that *vibhāva* means examination" [probably *vitarka*]). The Kangyur version translates it as *bsgom* ("meditation"), the usual translation for *bhāvanā*. Cf. Cleary: "contemplation." *Abhāva* and not *vibhāva* is used in this passage to mean nonexistence.

n.211 From the Sanskrit *praṇidadhati*. Cf. Cleary: "directing it properly." Vasubandhu has *yang dag par rab tu 'jug*. In the Kangyur version it is mistranslated as *smon lam* ("prayer"), confusing it with *praṇidhāna*.

n.212 According to Vasubandhu these are the factors for enlightenment.

n.213 According to the Sanskrit, Vasubandhu, and the Chinese. Cleary has "unremitting vigor." The Kangyur version appears to have translated *aprasrabdhavīrya* as both *phyir mi ldog pa* and *rgyun mi gcod pa* ("irreversible" and "continuous"), creating more than ten diligences.

n.214 According to the Sanskrit, Vasubandhu, and the Chinese. Cleary has "unregressing vigor." The Kangyur version appears to have translated *apratyudāvartyavīrya* as both *zlog par mi nus pa'i* and *skyo ba med pa'i* ("unstoppable" and "unwearied"), creating more than ten diligences.

n.215 From the Sanskrit *koṭi*. Cleary has "billion," which in the Chinese system is ten million. The Tibetan, perhaps because of the confusion of the enhanced preceding number, has here *khrag khrig*, the translation of *niyuta* in its larger meaning of a hundred thousand million, whereas the *Mahāvyutpatti* dictionary also gives an alternate translation as *sa ya* ("a million").

n.216 According to the Sanskrit and the Chinese. As elsewhere in the Kangyur version, the Tibetan translates *koṭi* as *khrag khrig* (normally meaning "hundred thousand million") instead of the usual *bye ba* ("ten million").

n.217 In the Sanskrit the synonym *nirvrti* is used.

n.218 *Dviṣaṣṭi-dṛṣṭī*; *lta ba drug cu re gnyis*. These are listed in the *Brahmajālasūtra*. There are eighteen on contemplating the past and believing the self is eternal and the world is eternal.

n.219 According to the Tibetan. The Sanskrit here has *dvāra* ("doorways," "mediums," "methods"). Cf. Cleary: "sense mediums."

n.220 While not evident in the Tibetan, there is a change here from the plural to the singular.

n.221 Here the Kangyur version inconsistently translates *aparikliṣta* as *skyon med* ("without fault"), while in the corresponding earlier prose passage it was translated as *kun nas nyon mongs pa med pa* ("completely without kleśas").

n.222 According to the Sanskrit *śatakoṭi*. The Tibetan translates this as *khrag khrig brgya* ("a hundred times a hundred thousand million," i.e., a trillion). Cf. Cleary: "billion."

n.223 The Sanskrit uses the synonym *jinasuta*.

n.224 According to the Tibetan *rgyal ba*. The Sanskrit has *śāstu* (BHS for "teacher").

n.225 According to the Sanskrit. The Tibetan has "At that time, the Jina manifested his emanation body," which does not appear to fit the context.

n.226 According to Sūryasiddha, "sameness" means that in the first three of the list, the buddhas of the past, present, and future are thought of in the same way, because there is no difference between them, while the sameness of the third to the tenth in this list is that all bodhisattvas have the same kind of thoughts. Cf. Cleary: "impartiality."

n.227 Sūryasiddha states that these thoughts are composed of faith, aspiration, diligence, and methods, which are the basis of all good qualities

(Sūryasiddha, folio 66.a).

n.228 According to Vasubandhu, these *dharmas* ("qualities") are the buddha's strengths, confidences, and so on. Cf. Cleary: "teachings."

n.229 According to the commentaries, *citta* ("mind") is here a synonym for *samādhi*.

n.230 According to the Sanskrit *vilekha*, and Vasubandhu (*'gyod pa*). Cf. Cleary: "perplexity." The Tibetan omits "regret."

n.231 According to the Sanskrit *vibhava*. Vasubandhu's commentary reflects the alternative BHS meaning of *'jig* ("destroy").

n.232 According to Vasubandhu, this is the truth of suffering, the first of the four noble truths.

n.233 According to Vasubandhu, this is the truth of origination, the second of the four noble truths.

n.234 According to Vasubandhu, this is the truth of cessation, the third of the four noble truths.

n.235 According to Vasubandhu, this is the truth of the path, the fourth of the four noble truths.

n.236 Cf. Cleary: "individual and common."

n.237 Cf. Cleary: "structure."

n.238 Following the Degé, the Comparative Edition has *srid* ("existence"). In other Kangyurs, including Kangxi and Lithang, we find *sred* ("craving"). The Sanskrit *tṛṣṇa* and the Chinese translation both support the reading *sred*.

n.239 According to the Sanskrit, the Chinese, and Vasubandhu. The Kangyur version omits the adjective "bad," but this is present in Vasubandhu, where the translation is otherwise identical.

n.240 From the BHS meaning of *gatiman*. The Chinese translates it in accordance with the classical meaning of "one who has movement."

n.241 According to Vasubandhu, the Chinese, and the primary meaning of *dhṛti*. The Tibetan here has *dga' ba* ("joy").

n.242 According to the Sanskrit, Vasubandhu, and the Chinese. The Tibetan here translates *aparahita-citta* as *khong khro ba med pa'i sems* ("a mind without anger").

n.243 These first four qualities are the four *saṃgrahavastu*, that is, the four methods of attracting beings.

n.244 According to the Sanskrit *mudrā* and the Tibetan *lag brda*, which in Vasubandhu appears as *rgya*. However, here this does not refer to the hand gestures common in practice, or to mundane seals, but to a part of Indian traditional education, a method in which the hands were used for calculations, obviating the need to write down numbers.

n.245 According to Vasubandhu and the Chinese. The Sanskrit is *samkhyāgaṇanā*. The Tibetan translates this as "numbers and calculation."

n.246 The Sanskrit has *nānādhātutantra*, which could also be the science of physiological elements. But Vasubandhu states that it is a science that dispels poverty by the transmutation of substances. Therefore, it appears to refer to either alchemy or metallurgy, which are both called *dhātuvāda* in Sanskrit.

n.247 The Sanskrit *śoṣa* refers to not only the illness but also the class of demon that was its cause, which the medical arts had to drive away, though Vasubandhu describes it as being caused by an imbalance of the physical elements.

n.248 The Sanskrit *apasmāra* refers to not only the illness but also the class of demon that was its cause, which the medical arts had to drive away, though Vasubandhu describes it as being caused by an imbalance of the physical elements.

n.249 This refers to insanity, believed to be caused by a *bhūta* ("spirit") taking possession of a person, after which the medical arts had to drive that spirit out from the person.

n.250 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version omits "stars" (*jyoti*; *skar ma*).

n.251 According to the Sanskrit and Vasubandhu. Omitted in the Kangyur version.

n.252 The larger sections of the body are the limbs, head, and trunk; the smaller sections are the fingers, toes, nose, ears, chin, forehead, and so on.

n.253 In the Sanskrit there is also *pradeśapraveśāni* ("entry into regions"), which corresponds with "the location of kingdoms" in the verse version.

n.254 The Sanskrit and the Chinese add "and is skilled in establishing beings in the truth," which is absent in the Kangyur version. This entire sentence is

absent in Vasubandhu.

n.255 According to the Sanskrit *koṭīsahasra*. This is translated into Tibetan as *khrag khrig stong*. As elsewhere, *khrag khrig* is used to translate *koṭi* instead of the usual *bye ba*. Cf. Cleary: "trillion."

n.256 The Comparative Edition has *bzhi pa* rather than the correct *bzhi po*.

n.257 The Sanskrit has *pratipatti*. The Tibetan reads *nan tan*.

n.258 According to Narthang, Lhasa, and the Sanskrit. The Comparative Edition has *lnga po* ("the five").

n.259 The adjective "sharp" appears only in the Tibetan.

n.260 According to Narthang, Lhasa, and the Sanskrit. The Comparative Edition has *lnga po* ("the five").

n.261 According to the Tibetan. The Sanskrit has *dhāraṇita*, which could mean "retention." Cleary has "mental command."

n.262 According to the Sanskrit and the Chinese. Here the Tibetan has *dga' ldan* ("ascend to the joyful").

n.263 The Sanskrit has *samyavidu* ("equally wise").

n.264 According to Narthang, Lhasa, and the Sanskrit. The Comparative Edition has *lnga po* ("the five").

n.265 Literally, "jinahood" (*jinatva*).

n.266 From the Sanskrit *bhūmyābhasāṃ*. The Tibetan interprets the bhūmi as being plural (*sa rnams*).

n.267 According to the Sanskrit *satyavibhāgam*. The Tibetan has *rnam par dbye ba'i bden pa* ("truth of division" or "classification"). Cf. Cleary: "of distinctions."

n.268 According to the Sanskrit *satyanitīraṇam*. The Tibetan reads *brtag bden* ("truth of examination"). Cf. Cleary "structure."

n.269 According to the Sanskrit *tathā vastu sāśravakṣayaṃ*. The Tibetan has *'byung zhing 'jug dang dngos po zhi lam bden* ("truth of arising and engaging [perhaps translating *sāśrava*] things, peace, and path"). Cf. Cleary: "the truth of substance, of the tainted and annihilation, the truth of the Path."

n.270 The verse follows the Sanskrit and the Chinese. The Tibetan reads, "The ultimate truth and likewise the truth of the relative characteristics, / The

truth of classification and similarly the truth of examination, / The truth of arising and engaging, the path of things, and peace, / Up to the truth of non-obscuration, are perfectly realized."

n.271 Sanskrit: *arha-pratyaya*. This is translated into Tibetan as *dgra bcom rang rgyal*. The Sanskrit phrase could mean an arhat as a result of conditions, as *pratyayabuddha* ("one who has attained enlightenment through factors") can be an early pre-Sanskrit form of *pratyekabuddha*.

n.272 The verses here change from the plural "bodhisattvas" to the singular "bodhisattva."

n.273 According to the Tibetan. In the Sanskrit and the Chinese, beings are addressed in the singular: "Yoked to the two kleśas, you appear repeatedly throughout the three times, / Without any end to the continuum of suffering."

n.274 These two lines follow the Tibetan.

n.275 According to the Tibetan *don rnams ma brtags*. The Sanskrit has *avalokanatvāt* ("through beholding," "through viewing"). Cleary translates from the Chinese as "lacking insight."

n.276 According to the Tibetan. The Sanskrit and the Chinese add "stability."

n.277 "Joy" appears only in the Tibetan.

n.278 "Minerals" is omitted in the Tibetan.

n.279 "Poison and disease" is omitted in the Tibetan.

n.280 According to the Sanskrit and the Chinese. The Tibetan has *mthu thob pa* ("they have attained power").

n.281 According to the Sanskrit *koṭīsahasra*.

n.282 According to the Tibetan. These two lines of verse are absent in the Sanskrit and the Chinese.

n.283 According to the Sanskrit and the Chinese. The Tibetan has *thob* in error for *thos*.

n.284 According to the Tibetan. The Sanskrit is in the plural.

n.285 The Sanskrit has, literally, "immortal women."

n.286 The Sanskrit uses the synonym *jinaurasa*. The Tibetan omits the synonym.

n.287 According to the Sanskrit and the Chinese. The Tibetan has "all things previously pacified and discriminated."

n.288 According to the Tibetan, although the Sanskrit has a four-line verse and therefore there may be an inadvertent omission in the Tibetan. The Sanskrit has "In that way thousands of songs were sung, / Beautifully by the goddesses in the sky. / Then the goddesses, with joy and veneration for the Dharma, / Became silent, gazing with faith at the Jina."

n.289 From the Sanskrit *viśaradam*. Omitted in the Tibetan.

n.290 In accordance with the Sanskrit (*anāvyuhānirvyuha* = *anāvyuha* + *anirvyuha*), Vasubandhu, and the Chinese. The Tibetan separated "without adoption" and "without rejection" into two separate sentences, creating a list of eleven.

n.291 According to the Sanskrit, Vasubandhu, and the Chinese.

n.292 The Sanskrit *anusṛjan* and Vasubandhu *byi dor byed* have the meaning of elimination. The Tibetan here translates as *dpyod pa* ("analyze"). Sūryasiddha explains this as eliminating the conceptualization without which there is no attachment to a self and none of the stains of saṃsāra.

n.293 The Sanskrit adds six other activities such as "following" and "viewing."

n.294 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version omits "motionless," the activity of meditation that results in rebirth in the form and formless realms.

n.295 According to the BHS meaning of *avaropita* and the Chinese. The Tibetan translates as *bsgos* ("stained").

n.296 The accusative case according to the Sanskrit, Vasubandhu, the Chinese, Narthang, Kangxi, Lithang, and Yongle. Other Kangyurs have *las* instead of *la*. The verb is translated according to the Tibetan. The Sanskrit *samudānetā* could be translated as "someone who brings" or "someone who acquires."

n.297 Following the Tibetan. *Mahāsattva* is absent in the Sanskrit and the Chinese.

n.298 According to the Sanskrit, Vasubandhu, and the Chinese. The Tibetan here has "there subsequently arises."

n.299 According to the Sanskrit *sammūḍhasya* and Vasubandhu's *myos*. The Comparative Edition has the incorrect *mos*.

n.300 This sentence is according to the Sanskrit. The Tibetan has translated as "at the time of death and separation."

n.301 According to the Sanskrit *karaka-vedaka-virahita*. The Tibetan has perhaps a corruption: *tshor ba med pa mngon par grub par gyur ro* ("the absence of an experiencer is accomplished").

n.302 According to the Tibetan and the Chinese. "One" or "single" is absent in the Sanskrit at this point but appears in the verses. It appears that *ekacitta* has been corrupted to *eva citta*.

n.303 According to the Sanskrit. The Tibetan translates as *'byung ba* ("arising").

n.304 The Sanskrit *saṃskāra* and the Tibetan *'du byed* could also be interpreted to mean "formations," the second of the twelve phases of dependent origination. But according to the definition of "formations" given here, that would be contradictory. The Chinese understands this as meaning composite phenomena.

n.305 According to the Sanskrit, Vasubandhu, the Chinese, Narthang, and Lhasa. The Comparative Edition has *srid pa* ("becoming").

n.306 From the Sanskrit *vartmanaḥ*, which is translated into Tibetan as *lam gyi rgyun* ("continuity of path").

n.307 According to the Sanskrit *naḍa-kālapa*. Cf. Cleary: "hollow reed." The Tibetan has *mdung khyim*, which refers to the way poles are leaned against each other to create the framework for a tent.

n.308 According to the Tibetan *srid pa'i lugs dang 'thun pa* and the Chinese. The Sanskrit *abhāva* appears to be in error for *bhāva*.

n.309 According to the Tibetan, Vasubandhu, and the Chinese. The Sanskrit adds more qualities, such as *asvāmikata* ("has no owner").

n.310 According to the BHS meaning of *avatīrṇa*. The Tibetan translates as *zhugs*.

n.311 According to the Sanskrit *saṃyoga* and Vasubandhu *kun tu sbyor ba*. The Kangyur version translates as *'du ba*.

n.312 According to the Sanskrit *sāmagrī* ("totality"). The Tibetan translates as *rgyu dang rkyen*. Vasubandhu translates as *tshogs pa*. Cleary translates as "assemblage."

n.313 According to the Sanskrit, the Tibetan, and the Chinese. Vasubandhu has the negative, "We will not stop."

n.314 The Sanskrit reads *svatāraśunyatā*. The Tibetan has *'jug pa stong pa*.

n.315 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version omits this samādhi, leaving only nine. This is probably a scribal omission as it is *dam pa stong pa nyid* and is preceded by *don dam pa stong pa nyid*. It could also be a scribal omission in the Sanskrit where *paramārtha-śunyatā* is followed by *paramaśunyatā*.

n.316 The Sanskrit reads *samprayoga*. The Kangyur version has *'du ba*. Vasubandhu has *mtshungs dang ldan pa*. Cf. Cleary: "emptiness of union."

n.317 According to the Sanskrit *parapravādin*, which is translated into Tibetan as *phas kyi rgol ba* ("adversary").

n.318 In the context of the ten perfections, *jñāna* is translated as "knowledge," which is what it literally means. In other contexts, it is synonymous with *prajñā* ("wisdom" or, literally, "great knowledge"). While *shes pa* is the literal translation of *jñāna* when referring to buddhas, the Tibetan added an honorific prefix *ye* to form *ye shes*, literally meaning "primordial knowledge."

n.319 According to the Sanskrit and Vasubandhu. The Kangyur version and the Chinese omit the number.

n.320 According to the Sanskrit and the Chinese. The Tibetan has translated as "primordial peace."

n.321 The Tibetan omits *dharmanetrī*, which can be translated as "Dharma guide" or "one who has the eyes of the Dharma."

n.322 According to the Sanskrit and the Chinese. The Tibetan has "excellent," referring to "those who have wisdom," which is perhaps with *pa'i* in error for *pas*.

n.323 According to the Sanskrit *ghana*. The Tibetan has *sdug*, perhaps in error for *mthug*.

n.324 From the Sanskrit *vibhāga*. It is used here as a synonym for consciousness. The Tibetan translates as *mgo rmongs* ("bewilderment"), but it is the sequence of dependent origination that is being referred to here.

n.325 According to BHS *otaranti*, which is equivalent to the Sanskrit *uttaranti*. The Tibetan translates as *'jug* ("enter," "engage in"), while Cleary has "realize."

n.326 According to the Sanskrit *cittamātra*, although the Tibetan translates the word differently here than in the earlier prose section, instead freely translating as "arising from mind as the cause" (*sems kyi rgyu las byung ba*).

n.327 According to the Sanskrit and the Chinese. The Tibetan has "single mind basis," introducing "basis" from the equivalent prose passage. The Sanskrit *citte* is in the locative case.

n.328 According to the Sanskrit and the Chinese. The Tibetan here has omitted "destruction" and has the phrase "things that become."

n.329 According to the Tibetan. The Sanskrit has *nocchedyatāpi* ("even though uninterrupted").

n.330 According to the Sanskrit *kara-prahāya* and the Chinese. The Tibetan translates as *rgyu rkyen dang bral* ("free from causes and conditions").

n.331 Here *karma* (*las*) is used as a synonym for *saṃskāra* ("formations").

n.332 According to the Tibetan. However, the Sanskrit and the Chinese have "There is the cessation of that suffering; there is no self."

n.333 From the Sanskrit *vivartati*. The Tibetan has *bltas* ("regards").

n.334 The Tibetan differs from the Sanskrit and the Chinese: "Termination and cessation is the ending of view." Perhaps there was a corruption or misunderstanding of *nirīkṣayataḥ*.

n.335 According to the one variant of the Sanskrit and the Chinese. The Tibetan appears to be a translation of a corruption in the manuscript: "Through ignorance as a condition, there is connection with those. / Through cessation, there is connection with the conditions for enlightenment."

n.336 According to the Sanskrit and the Chinese. The Tibetan translates as "If there is no causal becoming from a cause, the continuity of cause is interrupted."

n.337 According to the Sanskrit and the Chinese. The Tibetan translates as "those who know bliss and benefit realize in that way the empty nature," presumably from a corruption of *jina-jñāna*. An alternate reading rejected in Susa's Sanskrit edition is *hita-jñāna*, and *hita* must have been in the manuscript from which the Tibetan translation was made.

n.338 According to the Sanskrit.

n.339 According to the Tibetan and the Chinese. The Sanskrit verses do not correspond in enumeration to the prose. The Sanskrit omits *ekacitta* ("one mind"), which appears to have been replaced by *tathāpi ca* ("and likewise"). The number ten is then reached by "generation and elimination" being

separated instead of being in a single compound (*abhavato ʼkṣayata* or *abhavata akṣayata* instead of *abhavatākṣayata*). The Tibetan is followed here for a clearer correlation with the prose, although the ten are not in the same order as in the prose.

n.340 According to the Sanskrit and the Chinese. The Tibetan appears to have "no deliberate action," as a corruption of *ʼbyed du mi byed* to *ched du mi byed*.

n.341 According to the Tibetan *sdug bsngal gsum dang rgyus byung*. Sanskrit has *triya-hetu duḥkha-vibhava*: literally, "three causes arising of suffering." The Suzuki edition combines them into one compound, although they are listed as two separate points in the prose.

n.342 From the Sanskrit *anuloma*, which is literally "following the hair," as in stroking an animal in the direction that its fur or hair grows. It can also mean "natural order," "successive," and so on. It was translated into Tibetan in a previous verse as *rgyun du ʼthun pa* ("corresponding to the flow"), and here as *lugs mthun pa* ("corresponding to the way"). In the Sanskrit it is in a compound with "conditions" (a BHS compound that avoids the usual Sanskrit euphonic combination of the last and first vowels: *pratyaya-anuloma* instead of *pratyayānuloma*), and most Kangyurs have a genitive for "conditions" while the Urga has the instrumental.

n.343 From the Tibetan *srid paʼi mthar phyin zad*. The Sanskrit appears to have been *abhavato kṣyata*. Given in the Suzuki edition as *abhavato ʼkṣayata* with the variants *abhavato akṣayata* and *abhavata akṣayata*, meaning "unarisen and unceasing." The Chinese translation appears to conform with that version. Cleary translates as "unoriginate and unperishing is the procession of conditions."

n.344 To correspond with the prose passage, the Tibetan has "door of emptiness."

n.345 Following the Tibetan.

n.346 Following the Sanskrit *mahātma* and the Chinese. Tibetan has *mthu bo che* ("those with great power"), perhaps translating *mahāsthāna*.

n.347 According to the Sanskrit *bhūya* and the Chinese. The Tibetan only implies this.

n.348 According to the Sanskrit and the Chinese. The Tibetan adds "wise ones."

n.349 Most of the second half of this verse is missing in the Sanskrit, with the last words replacing the last words of the second line. It is complete in the Chinese.

n.350 This verse is missing in the Sanskrit but present in the Chinese.

n.351 Here it is the synonym *jinaurasa*.

n.352 The Sanskrit has here the synonym *sugātatmaja* ("child of the sugatas").

n.353 The Tibetan has "spring sun."

n.354 The Comparative Edition has *nga rgyal*. Narthang and Lhasa have the correct *rang rgyal*.

n.355 According to the Tibetan. These two lines of verse are absent in the Sanskrit and the Chinese.

n.356 According to the Sanskrit.

n.357 Tibetan: "many hundreds of goddesses."

n.358 The Sanskrit has *sugātatmaja*. The Tibetan has *rgyal sras*, which is usually the translation of *jinaputra*.

n.359 Sanskrit: "the bodhisattva's path."

n.360 According to the Tibetan and Vasubandhu. The Sanskrit and the Chinese add *jñāna* ("knowledge") as a third quality.

n.361 From the BHS desiderative *bibharati*.

n.362 From the BHS *avatarati*.

n.363 According to the Sanskrit, Vasubandhu, and the Chinese. It is the nonduality of existence and nonexistence that is realized. The Kangyur version has "neither existence, nonexistence, nor both."

n.364 From the Sanskrit *patha*. This can mean "path," "course," or "extent." The Chinese translates this as "realms and paths."

n.365 Translated according to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version has "purifies and accomplishes a realm and accomplishes its adornments."

n.366 Translated according to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version has, "He enters into the nature and dharma and body of all buddhas as being like space, gathers form and primary and secondary signs, and accomplishes the accomplishment of adornments."

n.367 Translated according to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version translates as "the speech of all beings," presumably as the result of a misreading or corruption of *sarvasvara* as *sarvasattva*.

n.368 According to the Tibetan. This sentence is absent in the Chinese and the Sanskrit, but it is present in Vasubandhu and may have been introduced from there.

n.369 According to the Sanskrit. This is commonly a technical term for the perceivable manifestation of a buddha, but in the Tibetan here is divided into *sku gzugs dang sku* ("body-form and body").

n.370 "Names" is absent in the Chinese and the Sanskrit. It appears that *nāma* was in the manuscript that the Tibetan translated from and also in the manuscript on which the Vasubandhu commentary was based. Vasubandhu quotes *ming dang gzugs kyi sku tha dad pa bstan pa* ("the manifesting of different names and rūpakāyas").

n.371 According to the Sanskrit, the Chinese, and Vasubandhu. The Kangyur version has "by the wisdom of the buddha bhagavats."

n.372 According to the Tibetan. The Sanskrit has *mārgāntarārambhaviśeṣeṣu* ("the superior undertakings within the path"), and the Chinese accords with the Sanskrit.

n.373 According to the Tibetan, Vasubandhu, and the Chinese. The Sanskrit has *saṃjñā* instead of *jñāna*.

n.374 According to the Sanskrit, the Chinese, and Vasubandhu. The Kangyur version omits "acceptance," which here translates one of the BHS meanings of *kṣānti*, which in Classical Tibetan is restricted to "patience" and "endurance."

n.375 According to the Sanskrit, the Chinese, and Vasubandhu. The Kangyur version omits "in each instant."

n.376 According to the Sanskrit, the Chinese, and Vasubandhu. The Kangyur version has "ten" instead of "four."

n.377 According to the Sanskrit *adhiṣṭhāna* and Vasubandhu (*gnas*). This is presumably referring to the four states of stream entrant, once-returner, non-returner, and arhat. The Kangyur version chose *byin rlabs* ("blessing") for *adhiṣṭhāna*.

n.378 From the BHS meaning of *praṇidhāna*, which can also mean "a vow," "a goal," or "a wish." Cleary translates this as "vow." The Tibetan *smon lam* is generally translated as "prayer," but here it indicates an aspiration rather than an actual prayer.

n.379 According to the Tibetan and Vasubandhu. The Chinese and the Sanskrit have "from the eighth bhūmi up to the final conclusion."

n.380 The Chinese and the Sanskrit have "easily see."

n.381 According to the translation of *prāyogikacaryā* in Vasubandhu's commentary as *sbyor ba las byung ba'i spyod pa*. In the Kangyur version it is translated as *sbyor ba can gyi spyod pa* ("the conduct of one who has engagement").

n.382 Sanskrit has "the ten virtues."

n.383 "Are endowed with the kleśas" is absent in the Sanskrit, Vasubandhu, and the Chinese.

n.384 Sanskrit has "the ten nonvirtues."

n.385 According to Vasubandhu, this concerns how one word can have different meanings.

n.386 According to the Sanskrit, Vasubandhu, and the Chinese. Here, the Kangyur version translates as *chos* ("phenomena"), perhaps from a manuscript where *artha* was corrupted to *dharma*.

n.387 The Kangyur version has *yon tan* ("qualities"). Vasubandhu has *phan yon* ("benefit"). The BHS Sanskrit is *anuśaṃsa*, which also can mean "benefit." Cleary translates this as "praise," which is the meaning of *anuśaṃsa* in Classical Sanskrit.

n.388 According to the Kangyur version and Vasubandhu. The Sanskrit and the Chinese have "great compassion" instead of "compassion and kindness."

n.389 Vasubandhu explains that this is a synonym for the eighth bhūmi.

n.390 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version has "That is not so."

n.391 According to the Sanskrit *adhipati*. Cf. Cleary: "lordship." The Tibetan translates as *byin*, an indigenous Tibetan term for "the divine power of a monarch."

n.392 According to the Sanskrit, the Chinese, and Vasubandhu. The Kangyur version has "bodhisattva mahāsattva."

n.393 According to the Sanskrit, the Chinese, and Vasubandhu. The Kangyur version has "bodhisattva mahāsattva."

n.394 In the London and Cambridge manuscripts of the Sanskrit and the Chinese, the sentence continues: "and he is not affected by the harm of considering the ultimate pacification of the composite."

n.395 "In order to ripen beings" is according to the Sanskrit and the Chinese. This is missing from the Tibetan.

n.396 The Sanskrit and the Chinese read "has reached the treasury of the Buddha's wisdom."

n.397 From the Sanskrit *mahoraga*. This is absent in the Tibetan.

n.398 According to the Tibetan. The Sanskrit has "in the four great continents."

n.399 "And ripens all grains" is from the Sanskrit and the Chinese. It is omitted in the Tibetan.

n.400 From the BHS *padānusarī*. The Tibetan translates *pada* as *dam tshig*.

n.401 The Sanskrit only has the implication of the negative, saying only "features and aspiration."

n.402 Translated into Tibetan as "following the equality of the true nature." Cf. Cleary: "Gone to the state of felicity."

n.403 From the Sanskrit *śodhenti*. Cf. Cleary: "They purify." Tibetan has *spyod*, presumably as a corruption of *sbyong*.

n.404 According to the Tibetan, the Chinese, and certain Sanskrit manuscripts. Susa's edition has *karma* instead of *kalpa*.

n.405 According to the Sanskrit and the Chinese. The Tibetan has *shes rab lam* ("path of wisdom"), presumably translating from *prajñamārga* instead of *varamārga*.

n.406 According to the Sanskrit *pradeśa* and the Chinese. The Tibetan has "entry," presumably translating from *praveśa*.

n.407 According to the Tibetan and the Rahder Sanskrit edition. The Suzuki edition has "path of good actions for all."

n.408 This line has numerous variations in Sanskrit: *parnām-upāya*, *parṇam* = *pariṇāmana*. The Tibetan has "still desiring and dedicating—that is their prayer."

n.409 From the BHS *nitīraṇa*. Mistranslated into Chinese as "guidance." The Tibetan translates this as "high realization" (*shin tu rtogs pa*).

n.410 The Comparative Edition has *drug po* ("the six"), instead of Narthang, Urga, and Lhasa's correct *drug pa* ("sixth").

n.411 According to the Sanskrit and the Chinese. The Tibetan has "many activities of wisdom," perhaps translating from *bahu-jñāna-karmā* instead of *bahu-sthāna-karmā*.

n.412 From the Sanskrit *alipta*. The Tibetan reads *chags med*.

n.413 Here *pratyaya*, the synonym for *pratyekabuddha*, is used.

n.414 According to the Sanskrit and the Chinese. The Tibetan had "seventh" (presumably from *saptamaṃ*) instead of "limitless" (*apramāṇaṃ*).

n.415 According to the Tibetan and the Chinese. The Sanskrit does not explicitly mention the gold.

n.416 According to the Tibetan *rang rgyal*. The Sanskrit has only *pratyeka*.

n.417 According to the Tibetan. These two lines of verse are absent in the Sanskrit and the Chinese.

n.418 The actual Sanskrit is the synonym *jinasuta* ("son of the Jina").

n.419 According to the Sanskrit and the Chinese. The Tibetan has "incense and precious powders."

n.420 According to the Sanskrit and the Chinese. The Tibetan has "a rain of excellent clouds of garlands."

n.421 Literally, "best of the two-legged."

n.422 According to the Sanskrit and the Chinese. The Tibetan translates as *zhing* ("realms"), presumably from a corruption of *kṣema* to *kṣetra*.

n.423 Literally, "tens of millions" (*bye ba*), which translates the Sanskrit *koṭi*.

n.424 The Sanskrit is *bhujaga* ("serpent deity"), a synonym for *nāga*.

n.425 According to the Sanskrit.

n.426 In the verse he is referred to as Mokṣacandra instead of Vimukticandra. The Tibetan translation for both is the same.

n.427 According to the Sanskrit, the Chinese, and Vasubandhu. The Kangyur version has "bodhisattva mahāsattva."

n.428 According to the Sanskrit and Vasubandhu. The Tibetan sūtra translates as "the seventh bhūmi."

n.429 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version reads "has the power of having made prayers." Vasubandhu states that this was attained on the first bhūmi.

n.430 Vasubandhu states that this was attained on the second bhūmi.

n.431 Vasubandhu states that this was attained on the third bhūmi.

n.432 Vasubandhu states that this was attained on the fourth bhūmi.

n.433 Vasubandhu states that this was attained on the fifth bhūmi.

n.434 Vasubandhu states that this was attained on the sixth bhūmi.

n.435 Vasubandhu states that this was attained on the seventh bhūmi.

n.436 According to Vasubandhu and the Chinese, the compound *tathatāvikalpa-sarvajñajñāna* is interpreted as "nonconceptual, omniscient wisdom that is like (or 'is the same as') the true nature."

n.437 According to the BHS meaning of *asambhinna* and the meaning in the Chinese translation. In both the Kangyur version and Vasubandhu, this passage was translated into Tibetan as "not separate," the meaning in Classical Sanskrit. Vasubandhu says this profundity is on the pure bodhisattva bhūmis, and hence it is "unadulterated."

n.438 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version omits "ninth." Here, "ninth" is not referring to the ninth bodhisattva bhūmi, but to the last of the common nine stages of dhyāna.

n.439 According to the Sanskrit and Vasubandhu. The Kangyur version reads "devoid of all movement, mentation, and unstable thoughts." The Vasubandhu translation of the same passage is "devoid of all instability and arrogance." Cf. Cleary: "free of all stirring cogitation and flowing thoughts." The Sanskrit is *sarveñjita-man[y]a-nāsyandita-vikapāpagataḥ*, with an obscure first compound.

n.440 According to the Sanskrit, Vasubandhu, and the Chinese. The words of the analogy are repeated here but omitted in the Kangyur version.

n.441 According to the Sanskrit and the Chinese. "To save himself" is absent in the Tibetan.

n.442 According to the Sanskrit and the Chinese. "For liberation, for omniscient wisdom's enlightenment" is absent in the Tibetan.

n.443 Sanskrit: *nimittasamudācāra*. The Kangyur version reads *mtshan ma rgyu ba*. Vasubandhu reads *mtshan ma kun tu spyod pa*, literally "conduct of features."

n.444 According to Vasubandhu, "not at peace" means they are in the bondage of the kleśas. "Do not have deep peace" means that they have not eliminated latent kleśas.

n.445 According to the Sanskrit and the Chinese. "Which is the emptiness of all phenomena, the inconceivability of all phenomena" is absent in the Tibetan.

n.446 According to the Sanskrit and Vasubandhu.

n.447 From the Sanskrit and the Chinese. The Tibetan translates as "believe and aspire," changing from first person present to imperative.

n.448 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version omits the negative, so that the sentence makes no sense.

n.449 According to the Sanskrit and the Chinese. The Tibetan omits "of omniscient wisdom."

n.450 According to the Kangyur version and Vasubandhu, presumably translating from *dharmanaya*. The present Sanskrit has *dharmakāya*. Cf. Cleary: "principles of buddhahood."

n.451 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version adds *mahāsattva*.

n.452 According to the Sanskrit and the Chinese. "Everywhere, without exception" is omitted in the Tibetan.

n.453 According to the Chinese and the Sanskrit. In the Tibetan, the knowledge of the destruction of the realms precedes that of their creation.

n.454 According to the Sanskrit *adhitiṣṭhati* and the Chinese. The Tibetan translates as an alternative meaning, "bless."

n.455 According to the Sanskrit and the Chinese. The Tibetan omits the sentence about the śūdras.

n.456 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version appears to have been translated from a corruption in the manuscript of *ākaṅkṣa* ("desired") to *ākāśa* ("space") with the resulting translation "he blesses the bodies of beings as bodies of space."

n.457 According to Sūryasiddha, this means "a universe that is a group of a thousand worlds."

n.458 According to Sūryasiddha, this means "the second thousand" universe—a thousand groups, each with a thousand worlds, i.e., a million worlds.

n.459 According to Sūryasiddha, this means "the third thousand" universe—a thousand groups of a thousand groups, each with a thousand worlds, i.e., a billion-world universe.

n.460 According to the Sanskrit *vyatyastatā*. Cf. Cleary: "confusion." Vasubandhu has *chol ba*. The Kangyur version has the obscure *snrel zhi* or *snrel bzhi*.

n.461 According to the Sanskrit *adhomūrdhatā*. Cf. Cleary: "inverted." The Kangyur version translates as *spyi tshugs* ("crown of the head"). Vasubandhu translates as *steng g.yogs med pa nyid* ("without overhead covering").

n.462 From the BHS *samavasaraṇatā*. Cf. Cleary: "their interaction." Vasubandhu translates as *'jug pa'i khyim can nyid* ("having a family that has been entered"), and the Kangyur version erroneously conjoins it with the previous quality, *gzhi mnyam par yang dag par 'jug pa* ("perfect entry into the bhūmi"), presumably because of a corruption of *samatalatāṃ ca samavasaraṇatāṃ* to *samatalavasaraṇatāṃ*. Both Vasubandhu and the Kangyur version translate *samavasaraṇatā* according to its alternate meaning "descent" as in *avatara* or *avatāra*, which is generally translated as *'jug*.

n.463 Vasubandhu states that these last five obscure terms are described in the commentary on the first bhūmi. However, they do not appear there. Sūryasiddha does not mention them.

n.464 According to Sanskrit *avikopanatā* and Vasubandhu *mi 'khrugs pa*. The Kangyur version translates with the alternate meaning *'khrul pa med* ("without confusion or delusion").

n.465 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version has *sems can* ("beings").

n.466 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version omits much of the sentence.

n.467 According to the Sanskrit and the Chinese. Tibetan has the sentence on aspiration preceding the one on prayer.

n.468 According to the Sanskrit and the Tibetan. The ACIP edition of Vasubandhu (https://tibetan.works/etext/reader.php?collection=tengyur&index=3993) has *dpung med* in error for *dbus med*.

n.469 According to the Sanskrit and the Chinese. The Tibetan has the sentence on wisdom preceding that on Dharma.

n.470 According to the Sanskrit and the Chinese. Omitted in the Tibetan.

n.471 Sanskrit: *mahākaruṇāpūrvaka*. The Tibetan translates *pūrvaka* as *sngon du 'gro ba*, which was also just used to translate *pūrvaṃgama*. If the last word of this compound is *apūrvaka*, this would mean "extraordinary."

n.472 The Kangyur version reads "bodhisattva mahāsattva."

n.473 According to the Kangyur version and Vasubandhu. The Chinese has "They have purified method and wisdom," which is what the Sanskrit *viśodhita-prajñ'upāyā* appears to mean.

n.474 According to the Sanskrit *jñāna*, the Chinese, and the corresponding prose passage in the sūtra. The verse has *sems* ("mind," "motivation").

n.475 According to the Sanskrit *vikalpa*. Cleary translates from the Chinese as "unproduced." The Tibetan translates as *rgyu ba*, which is also used in the fourth line of this verse to translate *cara* ("activity").

n.476 According to the Sanskrit and the Chinese. The Kangyur version repeats "no birth or destruction."

n.477 According to the Sanskrit, the Chinese, and Vasubandhu. The Kangyur version appears to have been translated from a corruption of *gambhīra'calya* to *gambhīra-carya* ("profound conduct").

n.478 In the Sanskrit, the term used here for *pratyekabuddha* is *pratyaya*.

n.479 According to the Kangyur version and Vasubandhu. The Sanskrit and the Chinese have "without thought."

n.480 According to the Sanskrit and the Chinese.

n.481 According to the Sanskrit and the Chinese.

n.482 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version omits "destruction."

n.483 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version adds "colors."

n.484 From the BHS *samosaranti*, which is equivalent to *samavasaranti*.

n.485 According to the Sanskrit and the Chinese. The Kangyur version has "six realms."

n.486 According to the Sanskrit and the Chinese. The Kangyur version has "in all human and deva assemblies."

n.487 The Comparative Edition has *brgyad* instead of *brgyan*, as in the Kangxi, Lithang, and Narthang.

n.488 This line is only in the Tibetan.

n.489 Literally, "tens of millions" (*bye ba*), which translates the Sanskrit *koṭi*.

n.490 According to the Sanskrit and the Chinese. The Tibetan has "peaceful, tamed, and completely peaceful" instead of "all these bodhisattvas."

n.491 The Sanskrit here has *bhujaga* ("serpent").

n.492 The last two lines are according to the Sanskrit.

n.493 Here, the word for *Pratyekabuddhayāna* is *pratyayāna*, the same as "way of causes" (or "specifically conditional causes").

n.494 According to the Sanskrit *jñeya* and the Chinese. The Tibetan has *ye shes* ("wisdom") instead of *shes bya* ("knowledge," according to the meaning of "things to be known").

n.495 According to the Sanskrit, the Chinese, and Vasubandhu. The Comparative Edition has *spyod*. We find the correct *dpyad* in the Yongle, Kangxi, Narthang, and Lhasa.

n.496 According to the Sanskrit *guhya*, the Chinese, and Vasubandhu. The Kangyur version has the corruption of *gsang ba* to *gsungs pa*.

n.497 According to the Sanskrit and the Chinese. The Tibetan omits the name.

n.498 Vasubandhu defines it as a multiplicity. The word can also mean "a thicket," "darkness," or "densely crowded." Vasubandhu states that it means that these activities are difficult to know. Cf. Cleary: "complexity." The Tibetan translation of the sūtra has this word as the adjective for "minds of beings," instead of for "mode of activity."

n.499 Here *phung po* is translating *rāśivya* and not *skandha*. The groups are classifications into good, bad, and neutral.

n.500 Vasubandhu explains that this refers to the mind being composed of mind, mentation, and the six sensory consciousnesses.

n.501 According to the Sanskrit and Vasubandhu. In Vasubandhu's commentary, *prabhūtatā* was translated as "many-ness" (*mang ba nyid*), while in the Kangyur version it was translated as "governing" (*dbang byed pa*). Vasubandhu explains that this is the mind's characteristic of engaging with infinite objects.

n.502 According to Vasubandhu this refers to the bodhisattvas intentionally taking birth in a world.

n.503 According to Vasubandhu this refers to an ordinary being taking birth as a result of karma.

n.504 From the BHS *paryupasthānatā*. In the Vasubandhu commentary it was translated as "being wrapped in" (*kun nas bkris pa*). In the Kangyur version it was translated as "being encircled by" (*kun nas 'khor ba*).

n.505 Vasubandhu explains that the mention of the time when the propensities are not conjoined with the mind is referring to the time of the state of liberation. The following sentences describe what occurs to the mind that is conjoined with the propensities and not liberated from them.

n.506 According to BHS *śalya*, meaning "rope" and "binding." The Tibetan translates from the Classical Sanskrit meaning of "anything sharp that can cause pain," although it translates it purely as "pain."

n.507 These three, starting with "the differentiation of transcendent qualities," are according to the Sanskrit and the Kangyur version. They are absent in the Chinese and Vasubandhu, and therefore may be an addition made between the fifth and ninth centuries.

n.508 This parsing of the Sanskrit compounds into three parts is in accordance with the Kangyur version and Vasubandhu, although Vasubandhu does not

explain the meaning of this passage. Cf. Cleary: "their nature as grasping of appearances in the rapid disintegration repeated in the net of faculties."

n.509 According to the Sanskrit *durānugata*, which also has a meaning of "imitation." The Tibetan translates as *ring du song ba* ("gone far"), which is the same translation as used for *dūraṃgamā*, the name of the seventh bhūmi. Cleary translates as "extent," and instead of "innate" has "occurrence."

n.510 According to the Sanskrit and Vasubandhu.

n.511 Vasubandhu states that this means "the higher and lower realms."

n.512 According to the Sanskrit *avasita/āvasita*, an alternative translation would have been "remaining." Tibetan translates as (*bsgos*), which *tshig mdzod chen mo* defines as "stained" as well as "command." *Mahāvyutpatti* has *bsgos* as the equivalent of *paribhāvita*, which has a number of meanings, including "saturate" and "soak," and also defines it as having a negative meaning, as being "stained" or "polluted." *Mahāvyutpatti* does not give a Tibetan equivalent for *āvasita*. Other translations into English include "deposit" and "abide in," the latter in particular being closer to the Sanskrit *āvasita*. The Chinese translations simply do not include a translation of the word; Śīladharma in his ninth-century translation simply transliterated *āvasita* without attempting to translate it.

n.513 According to the Kangyur version. The Sanskrit has "qualities." Vasubandhu's commentary omits this word.

n.514 According to the Sanskrit *anupūrva*. The Tibetan translates obscurely as *mthar gyis*, although Vasubandhu explains it as "the stages of giving rise to a result." Cf. Cleary: "habituation gradually becoming dominant."

n.515 According to Vasubandhu this refers to tendencies toward the Dharma and tendencies toward other traditions. *Adravya* ("insubstantial") here appears to have its common classical Sanskrit meaning of "worthless."

n.516 According to the Sanskrit *saṃvāsa* and Vasubandhu. Omitted in Cleary and the Kangyur version.

n.517 At this point in the Sanskrit and the Chinese there are four further qualities that are described.

n.518 Vasubandhu states that this refers to selflessness.

n.519 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version has *dran pa* ("memory") instead of *snang ba* ("illumination").

n.520 Vasubandhu states that this means that there is no difference in their objective.

n.521 Vasubandhu states that this means that they are all equally not intimidated by liberation.

n.522 Vasubandhu states that this means that there are limitless ways that individuals attain liberation.

n.523 According to Vasubandhu, "time" here refers to the times when buddhas appear, "matter" refers to realms and bodies of buddhas, and "characteristics" denotes buddhas' names.

n.524 Vasubandhu states the realization is that of buddhas.

n.525 Vasubandhu states that this is the dharmakāya.

n.526 According to the Tibetan. The Sanskrit has "and he attains…"

n.527 According to the Kangyur version. Absent in the Sanskrit and Vasubandhu.

n.528 In this passage, "countless millions" is literally "countless hundreds of thousands times ten" (*brgya stong grangs med pa phrag bcu*; Sanskrit *daśa … saṃkhyeyaśatasahasrāṇi*).

n.529 According to the Sanskrit, the Chinese, and Vasubandhu. Absent in the Tibetan.

n.530 According to the Sanskrit, Vasubandhu, the Chinese, Narthang, and Lhasa. The Comparative Edition has *de* ("that") instead of *'di* ("this").

n.531 According to the Sanskrit, Vasubandhu, and the Chinese. In the Kangyur version there are several sentences missing, from "I will have a vast memory" up until "different classes of Dharma pupils."

n.532 The Kangyur version reads "bodhisattva mahāsattva."

n.533 The Kangyur version reads "bodhisattva mahāsattva."

n.534 According to the BHS *paritārayanti*.

n.535 According to the Sanskrit. The Tibetan reads, "The composite, the number, and the movement— / They enter into that just as the world does."

n.536 This line is absent in the Sanskrit. The Chinese has a different line. Cf. Cleary: "And comprehend who can be taught, what the end and the beginning are."

n.537 According to BHS *kleśānanādina* and the Chinese. The Tibetan has *mtha' yas* ("infinite"), perhaps from a corruption of *thog med* or a Sanskrit corruption to *kleśānantina*.

n.538 According to the Tibetan and the Chinese. Presumably from the BHS *vajireṇa*, the instrumental of *vajira*, which is the equivalent to the Classical Sanskrit *vajra*. The Sanskrit has *vinayena*. The analogy here is to the vajra, which is the supreme invincible and indestructible weapon employed by Indra and other deities. The parallel prose section uses the term the *ārya* ("noble") path.

n.539 Cf. Cleary's translation of this fourth line: "…who are those sunk in views, and who are those with knowledge."

n.540 According to the Sanskrit and the Chinese. The Tibetan has "They ripen, according to their aspirations and dispositions, the beings in the billion-world universe."

n.541 According to the Sanskrit *paricālayanti* and the Chinese. The Tibetan has *skyong* ("protect"), presumably a corruption of *skyod*.

n.542 According to the Sanskrit. The Tibetan has "sugata's wisdom."

n.543 These two lines of verse are in the Tibetan only.

n.544 According to the Sanskrit. The Tibetan has "one who has the bhūmi of a lord."

n.545 Literally, "tens of millions" (*bye ba*), which translates the Sanskrit *koṭi*.

n.546 According to the Sanskrit *trisahasrakoṭi*. The Tibetan has *khrag khrig*, which in this translation was used for both *nayuta* and *koṭi*. Cf. Cleary: "trillions."

n.547 Literally, "tens of millions" (*bye ba*).

n.548 In the verse he is referred to as Mokṣacandra instead of Vimukticandra. The Tibetan translation for both is the same.

n.549 The Sanskrit has "asked three questions."

n.550 From the Sanskrit *maṇḍala*. Translated into Tibetan as *snying po* ("essence"). Cf. Cleary: "pinnacle."

n.551 According to the Sanskrit and Vasubandhu. Cf. Cleary: "plenitude."

n.552 According to the Sanskrit, Vasubandhu, and the Chinese.

n.553 According to the Sanskrit. Cf. Cleary: "the names of all buddha-lands are voiced."

n.554 From the Sanskrit *dhyāmikṛtya* and Vasubandhu *mog mog por byed pa*. Cf. Cleary: "eclipses them." The Kangyur version has *gzil gyis mnan* ("overpower with brilliance").

n.555 From the Sanskrit and the Chinese. Omitted in the Tibetan. "Clockwise" is an anachronistic expression, but this means with the world on the right-hand side of the light rays.

n.556 The Sanskrit adds "throughout the entire realm of phenomena without omission."

n.557 From the Sanskrit *cīvara*, which is used solely for monks' robes.

n.558 According to the Sanskrit and the Chinese. Omitted in the Tibetan, which may have had *vastra* corrupted to *vara* as an adjective for the jewelry.

n.559 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version omits much of this description.

n.560 According to Vasubandhu. The Sanskrit has *nirvāṇa* instead of *nirmāṇa*, and the Chinese has translated from *nirvāṇa* also.

n.561 The Sanskrit and the Chinese have also "have the perfection of every kind of good quality and have the inconceivable empowerment of being empowered by nirvāṇa and are a great rain of a display of various riches onto each of the assemblies of the followers of the tathāgatas." This is omitted in the Tibetan, but for clarity, "onto each of the assemblies of the followers of the tathāgatas" has been added to the translation.

n.562 *Śrīvatsa* and *vajra-svastika* are synonymous, but the Tibetan lists *śrīvatsa* (*dpal gyi be'u*) as separate from *svastika*. It also separates *vajra* from *svastika*, which is translated simply as *bkra shis* ("good fortune"). Cleary translates as "the thunderbolt symbols of well-being." Vasubandhu specifies that they are located at the region of the heart of the bodhisattvas.

n.563 Literally, "highest limb."

n.564 In the Sanskrit and the Chinese: "flowers, incense, lamps, garlands, perfumes, powders, cloth, parasols, banners, music, and song."

n.565 The oceans in the cardinal directions around Sumeru in which the four continents are located.

n.566 From the BHS Sanskrit *samudāgama*, which can also mean "attained." The Kangyur version has *yang dag par bsgrub pa*, and the translation of Vasubandhu's commentary has *yang dag par 'grub pa*, both of which primarily mean "accomplished."

n.567 From the Sanskrit *dṛṣṭikṛtakleśa* and the Chinese. Vasubandhu has *lta ba gyur pa'i nyon mongs*, which could be "kleśas that have become views." The Kangyur version has *lta ba'i rnam pa dang nyon mongs* ("the aspect of views and the kleśas"), which is possibly from a corruption of the Sanskrit.

n.568 According to the Sanskrit and the Chinese. The Kangyur version has "turning and reversing the Dharma wheel." Vasubandhu has "turning the Dharma wheel and entering nirvāṇa." Both omit "displaying."

n.569 From the Sanskrit *sarvanirmāṇa-kalpākalpatāṃ*. In Vasubandhu's commentary this is translated as *sprul pa thams cad la rtog pa yang rtog pa med pa nyid*. Here *kalpa* is translated as *rtog pa*, which can mean "concept," "examination," or "recognition." In the Kangyur version it is *rnam par dgod pa dang rnam par mi dgod pa* ("establishment and nonestablishment"). Cf. Cleary: "the feasibility and unfeasibility of projections."

n.570 The interpretation of the compounds in this paragraph on emanations follows Vasubandhu's commentary. In the Kangyur version they are all interpreted as having an implicit genitive, as in, for example, "emanations of the bodies of beings."

n.571 From the Sanskrit *adhiṣṭhāna*. Cf. Cleary: "basis." In the Tibetan it is translated as *byin rlabs*, which is usually translated into English as "blessing," but this meaning does not appear to fit the context here.

n.572 At this point in the Sanskrit and the Chinese there are also the subtleties of the Dharma teaching and the various kinds of Dharma. Absent in the Tibetan.

n.573 At this point in the Sanskrit there are also the subtleties of manifesting the caste and physical form, of not transcending the disciplined way of beings, of spreading throughout all worlds, of seeing the mind and conduct of all beings, of seeing all the three times in one instant, of the entirety of the past and future, of the totality of the different kinds of minds and conduct of all beings, of the inconceivable powers, and of the confidences and the buddha qualities of the tathāgatas. This is not present in the Tibetan.

n.574 In the Sanskrit the last two are "the parinirvāṇa of the tathāgatas" and "the presence of the Dharma, which is the basis of the teachings," which are followed by "he has the correct knowledge of these and has all the other

immeasurable countless wisdoms the tathāgatas have, which comprehend subtleties." Cf. Cleary: "the ultimate nirvana of the buddhas, of the lasting of the true Teaching based on instruction."

n.575 From the Sanskrit *nigraha*, which could also mean "restrain," etc. Translated into Tibetan as *tshar gcad pa* ("destroy"), though this may be the result of an omission in the Sanskrit manuscript, so that *satvasamgrahanigraha* and *vineyotsādanāvasāna* becomes *satvasamgrahāvasāna*. Cf. Cleary: the entire compound *satvasamgrahanigraha* is represented by "taking care of beings" and "the impartiality of giving instructions at the appropriate time."

n.576 At this point the Sanskrit and the Chinese list two "secrets" absent in the Tibetan: "the secret of the elevation and conclusion (or termination) of those to be guided." Cf. Cleary: "encouragement and censure."

n.577 The Sanskrit and the Chinese have "establishing the different yānas."

n.578 The Sanskrit and the Chinese have here "the secret of the categories of the conduct and faculties of bodhisattvas," which is absent in the Tibetan.

n.579 At this point the Sanskrit has an additional seven and the Chinese an additional six secrets.

n.580 From the Tibetan *'jug pa*. Vasubandhu glosses it as *gzhol ba* ("enter into," "be absorbed in"), and Sūryasiddha glosses it as *mnyam pa nyid* ("equality," "sameness"). BHS *samavasaraṇatā* ("coming together," "uniting"). Cf. Cleary: "interpenetration."

n.581 According to the Sanskrit and the Chinese. The Tibetan has suffered an omission so that "countable eons are congruent with countless eons, that countless eons are congruent with countable eons" has become "countless eons are congruent with countless eons."

n.582 According to Sanskrit *cittakṣaṇa* and the Chinese. The Tibetan omits "of mind."

n.583 According to the Sanskrit. According to Vasubandhu it is past and future congruent with the present, the past congruent with the future, and the past congruent with the present. The Kangyur version is obscurely worded. Cf. Cleary: "past containing future and present, present containing past and future, future containing past and present."

n.584 According to the Sanskrit and the Chinese. The last in the list is omitted in the Tibetan. The Sanskrit adds "and so on, with incalculable, countless congruences of eons."

n.585 Sanskrit *avatārajñāna*. Translated in Vasubandhu as *'jug pa shes pa*. Cf. Cleary: "penetrating knowledge."

n.586 According to the Sanskrit, the Chinese, and Vasubandhu. The Sanskrit has only *tathāgatas*.

n.587 According to Vasubandhu, who emphasizes this point. The Chinese and the Kangyur version have "hair tip." The present Sanskrit has *vālapatha* ("hair path"), which is presumably a corruption of *bālapatha*, which had already occurred by the time of the Chinese translation but after the composition of Vasubandhu.

n.588 The Tibetan translates *kāya* ("body") as "many" and has only "realms." The Sanskrit and the Chinese have "buddha realms."

n.589 At this point the Sanskrit and the Chinese list further attainments such as hundreds of thousands of lights of wisdom, miraculous powers, and skills in method and wisdom.

n.590 According to the Tibetan *bzod* and the Chinese. Cf. Cleary: "bear." Absent in the Sanskrit.

n.591 Vasubandhu explains these four verbs to be associated with, respectively, aspiration, the words, the meaning, and both words and meaning.

n.592 The Kangyur version at this point erroneously repeats "Why is that?"

n.593 In the Sanskrit, Māra's alternative name *Namuci* is used.

n.594 According to Vasubandhu. The Kangyur version translates as "the fire of the dust."

n.595 According to the Sanskrit, the Chinese, and Vasubandhu. The Kangyur version omits "level" and instead has *bstan* ("shows," "manifests").

n.596 According to the Sanskrit *vaśita*, Vasubandhu, and the Chinese.

n.597 From the Sanskrit *adhiṣṭhati*, translated into Tibetan as *byin gyi rlabs* (usually translated into English as "bless"). Cf. Cleary: "show."

n.598 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version later repeats "blesses purity to be kleśa and blesses kleśa to be purity."

n.599 According to the Sanskrit and the Chinese.

n.600 According to the Sanskrit and Vasubandhu. Omitted in the Kangyur version and Cleary.

n.601 According to the Sanskrit and Vasubandhu. The Kangyur version has "hair tip."

n.602 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version omits "inconceivable."

n.603 Jujubes being unknown in Tibet, *kola* was translated as "juniper seed."

n.604 According to the Sanskrit *naḍavana* and *veṇuvana*. Vasubandhu translates as *'od ma'i tshal lam 'dam bu'i tshal*. The Kangyur version translates as *smyig ma'i tshal lam 'od ma'i tshal*.

n.605 "Fields of rice" is from the Sanskrit. Omitted in the Tibetan.

n.606 According to Vasubandhu, who states that here *tryadhva* has the alternate meaning (*bgrod pa gsum*) referring to the three paths (of the śrāvaka, pratyekabuddha, and bodhisattva), unlike the Chinese and the Kangyur version, which have "three times" (*dus gsum*).

n.607 These four qualities, beginning with knowing the time for ripening beings, are absent in the Kangyur version but present in Vasubandhu, the Sanskrit, and the Chinese.

n.608 Literally, ten times ten million times a million times a hundred thousand, which is actually ten quintillion.

n.609 According to the Sanskrit and the Chinese. Most of this paragraph is presumably inadvertently absent in the Tibetan. Vasubandhu does not include most of this concluding section.

n.610 These are rivers said to flow in each of the directions in Jambudvīpa. The list varies, but the *Abhidharmakośa* lists them as the Ganges (south), the Indus (west), the Vakṣu, which is the Oxus (north), and the Sīta, which has been identified with the Brahmapūtra (east).

n.611 In the Degé Kangyur, folio 277.b is incorrectly the folio from *Avataṃsaka* vol. ga, folio 277.b rather than vol. kha, folio 277.b.

n.612 One list of the ten jewels has pearls, conch, coral, silver, gold, white coral, red pearls, conch with a clockwise spiral, and two unidentified stones: *keśaragarbha*—"crest or filament-essence" (which may be the same as *kekeru* in an alternative list), and *aśmagarbha* (stone-essence). There is a Sanskrit verse

that describes *aśmagarbha* jewels among rubies as being like green parrots among red foliage, which implies that this is one of the Sanskrit names for "emerald," more commonly called *markata* (the source of the Tibetan *mar gad*). Another list of the ten jewels has gold, silver, copper, beryl, emerald, pearl, lapis, ruby, diamond, and an unidentified yellow-green stone named *kekeru*, which may be sapphire (which can be yellow or green as well as blue) or heliodor (yellow beryl).

n.613 According to Vasubandhu these are the four *śrāvaka* families—the stream entrant, once-returner, non-returner, and arhat—and the pratyekabuddha family, each divided into the two categories of those practicing that stage and those who have attained its result. Cf. Cleary: "ten religious groups."

n.614 According to BHS Sanskrit *saṃlekha* (Edgerton: "extreme frugality," "asceticism") and Vasubandhu's *yo byad bsnyungs*. In the sūtra this was combined with the preceding quality as *gyi sdom*. Cf. Cleary: "frugality."

n.615 According to the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version adds "liberation" as a second quality.

n.616 From the Sanskrit *parivarta*. Translated in the Kangyur version as *rgyud* but in Vasubandhu as *le'u*. Cf. Cleary: "book."

n.617 This list is in accordance with the Sanskrit, Vasubandhu, and the Chinese. The Kangyur version omits three of the verbs.

n.618 From the Sanskrit and Vasubandhu. The Kangyur version omits "flowers and incense."

n.619 From the Sanskrit. Absent in the Tibetan.

n.620 According to the Sanskrit, Vasubandhu, and the Chinese. Omitted in the Kangyur version.

n.621 Banners and flags according to the Sanskrit, Vasubandhu, and the Chinese. Absent in the Kangyur version. At this point the Sanskrit and the Chinese have "There fell rain from magnificent clouds of round kings of jewels that were the disks of suns." This is absent in both Vasubandhu and the Kangyur version. The Sanskrit has two further kinds of magnificent clouds.

n.622 The number of bodhisattvas is from the Sanskrit and the Chinese.

n.623 From the Sanskrit *nirukta*. Translated in the Kangyur version as *khong du chud par bya ba* ("that which is to be understood") and in Vasubandhu as *rim pa* ("stages").

n.624 According to the Sanskrit *sākṣībhuta*, Vasubandhu, and the Chinese. The Comparative Edition has *dbang* in error for *dpang*.

n.625 From the Sanskrit *niryūha*. Tibetan has only *rgyan* ("ornament"). The passage is not in Vasubandhu. Cf. Cleary: "crest."

n.626 Literally, "tens of millions," which translates the Sanskrit *koṭi*.

n.627 In Sanskrit the actual term used is the synonym *pratyayajina*.

n.628 The Kangyur version translates *śiri* as "glorious."

n.629 "Of the jinas" is added in the Tibetan for "clarity." Cf. Cleary: "equal to the enlightened."

n.630 The Sanskrit and the Chinese have "perfectly comprehend." The Kangyur version has the Tibetan equivalent of *samatā* ("sameness").

n.631 From this verse onward there is considerable variation from the Chinese and the Sanskrit, which do not have descriptions of the successive progress through the bhūmis. The Tibetan has twelve fewer verses than the Sanskrit.

n.632 According to *bstan* of most Kangyurs. The Degé has *bsten* ("depend").

n.633 All of the Tibetan versions of this verse consulted for this translation omit the seventh bhūmi.

n.634 There is no translator's colophon, as this constitutes a chapter of the *Avataṃsaka Sūtra*. The colophon at the end of the sūtra gives the translators as the Indian preceptors Jinamitra, Surendrabodhi, and the chief editor Yeshé Dé.

b.

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g. # GLOSSARY

· Types of attestation for Sanskrit names and terms ·

AS — *Attested in source text*
This term is attested in the Sanskrit manuscript used as a source for this translation.

AO — *Attested in other text*
This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.

AD — *Attested in dictionary*
This term is attested in Tibetan-Sanskrit dictionaries.

AA — *Approximate attestation*
The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship is attested in dictionaries or other manuscripts.

RP — *Reconstruction from Tibetan phonetic rendering*
This term is a reconstruction based on the Tibetan phonetic rendering of the term.

RS — *Reconstruction from Tibetan semantic rendering*
This term is a reconstruction based on the semantics of the Tibetan translation.

SU — *Source Unspecified*
This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 ācārya

slob dpon

སློབ་དཔོན།

ācārya

A traditional Indian title denoting a person who has authority because of superior knowledge, spiritual training, or position. In the Buddhist context, it is most often used for a scholar of great renown.

g.2 acceptance of the birthlessness of phenomena

mi skye ba'i chos la bzod pa

མི་སྐྱེ་བའི་ཆོས་ལ་བཟོད་པ།

anutpattikadharmakṣānti

Definition from the 84000 Glossary of Terms:
The bodhisattvas' realization that all phenomena are unproduced and empty. It sustains them on the difficult path of benefiting all beings so that they do not succumb to the goal of personal liberation. Different sources link this realization to the first or eighth bodhisattva level (*bhūmi*).

g.3 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha

The highest paradise in the form realm, and therefore the highest point within the universe. The name is used with other meanings in the tantra tradition.

g.4 Amalagarbha

dri ma med pa'i snying po

དྲི་མ་མེད་པའི་སྙིང་པོ།

amalagarbha

A bodhisattva mahāsattva.

g.5 amrita

bdud rtsi

བདུད་རྩི།

amṛta

The nectar of immortality possessed by the devas, it is used as a metaphor for the teaching that brings liberation.

g.6 Anāvaraṇajñānaviśuddhigarbha

bsgribs pa med pa'i ye shes rnam par dag pa'i dpal gyi snying po

བསྒྲིབས་པ་མེད་པའི་ཡེ་ཤེས་རྣམ་པར་དག་པའི་དཔལ་གྱི་སྙིང་པོ།

anāvaraṇajñānaviśuddhigarbha

A bodhisattva mahāsattva.

g.7 Anāvaraṇasvaramaṇḍalamadhuranirghoṣagarbha

dbyangs kyi dkyil 'khor bsgribs pa med cing nga ro snyan pa'i snying po

དབྱངས་ཀྱི་དཀྱིལ་འཁོར་བསྒྲིབས་པ་མེད་ཅིང་ངའི་སྙན་པའི་སྙིང་པོ།

anāvaraṇasvaramaṇḍalamadhuranirghoṣagarbha

A bodhisattva mahāsattva.

g.8 Anavatapta

ma dros pa

མ་རྟོས་པ།

anavatapta

A vast legendary lake on the other side of the Himalayas. Only those with miraculous powers can go there. It is said to be the source of the world's four great rivers.

g.9 arhat

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

In Sanskrit meaning "venerable one," in Tibetan "enemy defeater." Used as both as an epithet of the buddhas and to refer to the final accomplishment of early Buddhism.

g.10 asaṃkhyeya eon

skal pa grangs med pa

སྐལ་པ་གྲངས་མེད་པ།

asaṃkhyeyakalpa

Literally an "incalculable eon," though precise numbers are given for its duration. The *Abhidharmakośa* states that its name does not mean that it is in fact incalculable. The number of years in this eon differs in various sūtras. For example, it is said to be 10 to the power of 49, or 10 to the power of 63 years. Also, twenty intermediate eons (*antarakalpa*) are said to be one asaṃkhyeya eon, and four asaṃkhyeya eons are said to form one great eon (*mahākalpa*). In that case those four asaṃkhyeya eons represent the eons of

the creation, presence, destruction, and absence of a world. However, it is also used, as apparently in this sūtra, to refer to the longest of all eons, including all others.

g.11 Asaṅga

thogs med

ཐོགས་མེད།

asaṅga

Fourth-century Indian founder of the Yogācāra tradition.

g.12 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:
A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.13 Aśvakarṇagiri

rta rna ri

རྟ་རྣ་རི།

aśvakarṇagiri · aśvakarṇai

The fifth of the golden mountain ranges (counting from the innermost) that encircle Sumeru.

g.14 Avīci

mnar med

མནར་མེད།

avīci

The lowest hell, the eighth of the eight hot hells.

g.15 āyatana

skye mched

སྐྱེ་མཆེད།

āyatana

Here refers to both the four formless meditations (see “liberation”) and the sensory bases.

g.16 bases of miraculous powers

rdzu ’phrul gyi rkang pa

རྫུ་འཕྲུལ་གྱི་རྐང་པ།

ṛddhipāda

Four qualities of the samādhi that has the activity of eliminating negative factors: aspiration, diligence, contemplation, and analysis.

g.17 beryl

bai DUr+ya

བཻ་ཌཱུརྻ།

vaiḍūrya

Although it has often been translated as lapis lazuli, the descriptions and references in the literature, both Sanskrit and Tibetan, match the characteristics of beryl. The Pāli form is *veḷuriya*. The Prākrit form *verulia* is the source for the English *beryl*. This normally refers to the blue or aquamarine beryl, but there are also white, yellow, and green beryls, though green beryl is called emerald.

g.18 bhagavat

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavat

Literally “one who has *bhaga*,” which has many diverse meanings including “good fortune,” “happiness,” and “majesty.” In the Buddhist context, it means “one who has the good fortune of attaining enlightenment.” The Tibetan translation has three syllables defined to mean “one who has conquered (the māras), possesses (the qualities of enlightenment), and has transcended (saṃsāra, or both saṃsāra and nirvāṇa).”

g.19 bhikṣu

dge slong

དགེ་སློང་།

bhikṣu

Fully ordained Buddhist monk.

g.20 bhūmi

sa

ས།

bhūmi

Literally the “grounds” in which qualities grow, and also meaning “levels.” Here it refers specifically to levels of enlightenment, especially the ten levels of the enlightened bodhisattvas.

g.21 Bodhi tree

byang chub kyi shing

བྱང་ཆུབ་ཀྱི་ཤིང་།

bodhivṛkṣa

The tree beneath which every buddha in this world will manifest the attainment of buddhahood.

g.22 bodhicitta

byang chub sems

བྱང་ཆུབ་སེམས།

bodhicitta

The aspiration to become a samyaksambuddha, a buddha who liberates other beings.

g.23 bodhimaṇḍa

snying po byang chub

སྙིང་པོ་བྱང་ཆུབ།

bodhimaṇḍa

The location where every buddha in this world will manifest the attainment of buddhahood.

g.24 bodhisattva

byang chub sems dpa’

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

A person who is dedicated not merely to attaining liberation through attaining the state of an arhat, but to becoming a buddha.

g.25 Bodhisattvayāna

byang chub sems dpa'i theg pa

བྱང་ཆུབ་སེམས་དཔའི་ཐེག་པ།

bodhisattvayāna

This is the way (*yāna*) of the bodhisattva, the teachings of the Mahāyāna sūtras.

g.26 Brahmā

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:
A high-ranking deity presiding over a divine world where other beings consider him the creator; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are "Lord of Sahā World" (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.27 brahmin

bram ze

བྲམ་ཟེ།

brāhmaṇa

A member of the priestly class or caste from the four social divisions of India.

g.28 Brilliance

'od 'phro ba

འོད་འཕྲོ་བ།

arciṣmatī

The fourth bodhisattva bhūmi.

g.29 buddhakāya

sangs rgyas sku

སངས་རྒྱས་སྐུ།

buddhakāya

Literally “buddha body,” it is another term for the state of buddhahood, which can be subdivided into two or three bodies (*kāya*).

g.30 Buddhaśrīgarbha

sangs rgyas dpal gyi snying po

སངས་རྒྱས་དཔལ་གྱི་སྙིང་པོ།

buddhaśrīgarbha

A bodhisattva mahāsattva.

g.31 Cakravāḍa

khor yug

འཁོར་ཡུག

cakravāḍa

“Circular mass.” In this sūtra it is the name of the outer ring of mountains at the edge of the flat disk that is the world, with Sumeru in the center. However, it is also used to mean the entire disk and the paradises above it. There is also a system where it is the eighth mountain range encircling Sumeru within the ocean.

g.32 cakravartin

'khor los sgyur ba

འཁོར་ལོས་སྒྱུར་བ།

cakravartin

Definition from the 84000 Glossary of Terms:
The term “universal monarch” denotes a just and pious king who rules over the universe according to the laws of Dharma. Such a monarch is called a *cakravartin* because he wields a disk (*cakra*) that rolls (*vartana*) over continents, worlds, and world systems, bringing them under his power. A universal monarch is often considered the worldly, political correlate of a buddha. (*Provisional 84000 definition. New definition forthcoming*.)

g.33 Candanaśrīgarbha

tsan dan dpal gyi snying po

ཙན་དན་དཔལ་གྱི་སྙིང་པོ།

candanaśrīgarbha

A bodhisattva mahāsattva.

g.34 Caturmahārājika

rgyal po chen po bzhi'i ris

རྒྱལ་པོ་ཆེན་པོ་བཞིའི་རིས།

caturmahārājika

The paradise of the Four Mahārājas situated around the base of Sumeru.

g.35 clairvoyance

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā · abhijñāna

There are usually five or six clairvoyances: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing what is in the minds of others; the sixth, knowing that all defects have been eliminated, occurs only at the attainment of enlightenment.

g.36 Cloud of Dharma

chos kyi sprin

ཆོས་ཀྱི་སྤྲིན།

dharmameghā

The tenth bodhisattva bhūmi.

g.37 concordant patience

'thun pa'i bzod pa

འཐུན་པའི་བཟོད་པ།

anulomikakṣānti

This patience is an acceptance of the true nature of things. It is a patience that is in concord with the nature of phenomena.

g.38 confidence

mi 'jigs pa

མི་འཇིགས་པ།

vaiśaradya

This refers to the four confidences or fearlessnesses (as translated into Tibetan) of a buddha: confidence in having attained realization, confidence in having exhausted defilements, confidence in teaching the Dharma, and confidence in teaching the path of aspiration to liberation.

g.39 deva

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six "destinies" (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, "heavens" that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), material realm (*rūpadhātu*), and immaterial realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the material and immaterial realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.40 Devaśrīgarbha

dpal lha'i snying po

དཔལ་ལྷའི་སྙིང་པོ།

devaśrīgarbha

A bodhisattva mahāsattva.

g.41 dharaṇa

srang

སྲང་།

dharaṇa

Approximately ten ounces. One dharaṇa could be equivalent to between 3 and 5 grams, which could be from 50 to 70 grains, but that seems too small in relation to its usage in this sūtra. In one example of measurement used specifically for gold, a dharaṇa is equivalent to ten *pala*, or 40 *suverna*, or 640 *māśa*, or 3200 *kṛṣṇala* (black gañja seed), in which case the dharaṇa would be even smaller, equivalent to 1.5 grains. As there was no equivalent to dharaṇa in Tibetan, it was translated as *srang*, which in the *Mahāvyutpatti* is said to equal one pala, both being close to an ounce when used generally.

g.42 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Dhāraṇī is translated as “retention” when it means the power of mental retention. The Sanskrit is given when it refers to a formula to be recited that is said to contain the essence of a teaching.

g.43 Dhāraṇīmukhasarvajagatpraṇidhisaṃdhāraṇagarbha

gzungs kyi snying po yon tan gyi ’gro ba thams cad kyi smon lam yang dag par ’dzin pa’i snying po

གཟུངས་ཀྱི་སྒོང་པོ་ཡོན་ཏན་གྱི་འགྲོ་བ་ཐམས་ཅད་ཀྱི་སྨོན་ལམ་ཡང་དག་པར་འཛིན་པའི་སྙིང་པོ།

dhāraṇīmukhasarvajagatpraṇidhisaṃdhāraṇagarbha

A bodhisattva mahāsattva.

g.44 dharmabhāṇaka

chos smra ba

ཆོས་སྨྲ་བ།

dharmabhāṇaka

In early Buddhism, a section of the saṅgha would be *bhāṇakas*, who, particularly before the teachings were written down, when they were solely transmitted orally, were the key factor in the preservation of the teachings. Various groups of bhāṇakas each specialized in memorizing and reciting a certain set of sūtras or vinaya texts.

g.45 dharmakāya

chos kyi sku

ཆོས་ཀྱི་སྐུ།

dharmakāya

In its earliest use it meant that though the corporeal body of the Buddha had perished, his “body of the Dharma” continued. It later came to be synonymous with enlightenment or buddhahood, a “body” that can only be “seen” by a buddha.

g.46 dhyāna

bsam gtan

བསམ་གཏན།

dhyāna

Generally one of the synonyms for meditation, referring to a state of mental stability. Specifically, as in this sūtra, it refers to the four dhyānas, which are responsible for rebirth in the four levels—composed of seventeen paradises—of the form realm, and the four dhyānas that bring rebirth in the four levels of the formless realm, which, though called a "realm," has no cosmological location.

g.47 Difficult to Conquer

rgyal bar dka' ba

རྒྱལ་བར་དཀའ་བ།

sudurjayā

The fifth bodhisattva bhūmi.

g.48 discerning knowledge

tha dad pa yang dag par shes pa

ཐ་དད་པ་ཡང་དག་པར་ཤེས་པ།

pratisaṃvidā · pratisaṃvid

These are of four kinds and are also found in the Pali tradition and in the Mahāvastu of the Mahāsaṅghikas. They are listed in this sūtra as the discerning knowledge of phenomena, the discerning knowledge of meaning, the discerning knowledge of definitions, and the discerning knowledge of eloquence.

g.49 door to liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སྒོ།

vimokṣamukha

There are three doors to liberation: emptiness, featurelessness, and aspirationlessness.

g.50 eight errors

log pa brgyad

ལོག་པ་བརྒྱད།

aṣṭamithyā

This is the opposite of the noble eightfold path and so consists in wrong view, examination, speech, action, livelihood, effort, mindfulness, and samādhi.

g.51 essence of phenomena

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

See "realm of phenomena."

g.52 factor for enlightenment

byang chub kyi phyogs

བྱང་ཆུབ་ཀྱི་ཕྱོགས།

bodhipakṣa · *bodhipakṣadharma*

One of the qualities necessary as a method to attain the enlightenment of a śrāvaka, pratyekabuddha, or buddha. There are thirty-seven of these, consisting of (1–4) mindfulness of body, sensations, mind, and phenomena; (5–8) the intention to not do bad actions that have not been done, to give up bad actions that are being done, to do good actions that have not been done, and to increase the good actions that are being done; (9–12) the foundations for miraculous powers: intention, diligence, mind, and analysis; (13–17) the five powers: faith, diligence, mindfulness samādhi, and wisdom; (18–22) the five strengths: faith, diligence, mindfulness, samādhi, and wisdom; (23–29) the seven aspects of enlightenment: correct mindfulness, correct analysis of phenomena, correct diligence, correct attentiveness, correct samādhi, and correct equanimity; (30–37) and the noble eightfold path: right view, examination, speech, action, livelihood, effort, mindfulness, and samādhi.

g.53 five karmas with immediate result on death

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya

These five are killing one's father, killing one's mother, killing an arhat, wounding a buddha, and splitting a buddha's saṅgha. They are literally called "without an interval" because they result in instantaneous rebirth in hell at the moment of death without passing through an intermediate state.

g.54 five powers

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

The powers of faith, diligence, mindfulness, samādhi, and wisdom at their highest level. Included among the thirty-seven factors for enlightenment.

g.55 formation

'du byed

འདུ་བྱེད།

saṃskāra

The meaning of this term varies according to context. As one of the skandhas, it refers to various mental activities. In terms of the twelve phases of dependent origination, it is the second, "formation" or "creation," referring to activities with karmic results.

g.56 formless states

gzugs med pa'i gnas rnams · gzugs med

གཟུགས་མེད་པའི་གནས་རྣམས། · གཟུགས་མེད།

—

See "four formless states."

g.57 four eliminations

yang dag spong ba bzhi

ཡང་དག་སྤོང་བ་བཞི།

catuḥsamyakprahāṇa

Four types of right effort consisting in (1) abandoning existing negative mind states, (2) abandoning the production of such states, (3) giving rise to virtuous mind states that are not yet produced, and (4) letting those states continue.

g.58 four formless states

gzugs med rnam pa bzhi

གཟུགས་མེད་རྣམ་པ་བཞི།

—

These comprise (1) the meditation of infinite space, (2) the meditation of infinite consciousness, (3) the meditation of nothingness, and (4) the meditation of neither perception nor nonperception.

g.59 four great elements

'byung ba chen po bzhi

འབྱུང་བ་ཆེན་པོ་བཞི།

caturmahābhūta

The four "main" or "great" outer elements of earth, water, fire, and air.

g.60 four methods of attracting beings

bsdu ba'i dngos po bzhi

བསྡུ་བའི་དངོས་པོ་བཞི།

—

Generosity, kind words, actions that benefit others, and practicing what one preaches.

g.61 four misconceptions

phyin ci log bzhi

ཕྱིན་ཅི་ལོག་བཞི།

caturviprayāsa

Taking what is impermanent to be permanent, what is painful to be delightful, what is unclean to be clean, and what is no self to be a self.

g.62 four physical activities

spyod lam bzhi po

སྤྱོད་ལམ་བཞི་པོ།

caturīryāpatha

Walking, standing, sitting, and lying down.

g.63 four truths

bden pa bzhi po

བདེན་པ་བཞི་པོ།

catuḥsatya

The first teaching of the Buddha covering suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering.

g.64 Gaganakośānāvaraṇajñānagarbha

nam mkha'i mdzod ye shes bsgribs pa med pa'i snying po

ནམ་མཁའི་མཛོད་ཡེ་ཤེས་བསྒྲིབས་པ་མེད་པའི་སྙིང་པོ།

gaganakośānāvaraṇajñānagarbha

A bodhisattva mahāsattva.

g.65 Gandhamādana

spos ngad can · spos ngad

སྤོས་དཀྲན། · སྤོས་དན།

gandhamādana

A legendary mountain north of the Himalayas, with Lake Anavatapta, the source of the world's great rivers, at its base. It is said to be south of Mount Kailash, though both have been identified with Mount Tise in west Tibet.

g.66 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:
A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by any sentient being in the realm of desire (*kāmadhātu*) during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances in the desire realm, hence the Tibetan translation *dri za*, meaning "scent eater."

g.67 Ganges

gang gA

གངྒཱ།

gaṅgā

Definition from the 84000 Glossary of Terms:
The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a usual metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta, and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.68 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྡིང་།

garuḍa

Definition from the 84000 Glossary of Terms:
In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.69 Gone Far

ring du song ba

རིང་དུ་སོང་བ།

dūraṃgamā

The seventh bodhisattva bhūmi.

g.70 green vitriol

nag mtshur

ནག་མཆུར།

kāsīsa

Iron sulfate or ferrous sulphate, also known in the past as copperas. A blue-green powder that has had many uses including being used in the process of refining gold through solutions of gold and green vitriol.

g.71 Guṇaśrīgarbha

yon tan dpal gyi snying po

ཡོན་ཏན་དཔལ་གྱི་སྙིང་པོ།

guṇaśrīgarbha

A bodhisattva mahāsattva.

g.72 Himavat

kha ba can · gangs

ཁ་བ་ཅན། · གངས།

himavat

An alternative name for the Himalayas.

g.73 hundred million

bye ba phrag bcu

བྱེ་བ་ཕྲག་བཅུ།

daśakoṭi

Literally ten times ten million, a *koṭi* being equivalent to ten million.

g.74 immeasurables

tshad med pa

ཚད་མེད་པ།

aparamāṇa

The four immeasurables: love, compassion, rejoicing, and equanimity.

g.75 Indra

dbang po

དབང་པོ།

indra

See "Śakra."

g.76 Jambu River

'dzam bu chu klung

འཛམ་བུ་ཆུ་གླུང་།

jambūnada

The rivers that flow down from the immense lake at the foot of the legendary Jambu tree, including the Ganges. The fruits of that tree are golden and are carried down by the rivers through Jambudvīpa.

g.77 Jambudhvaja

'dzam bu'i rgyal mtshan

འཛམ་བུའི་རྒྱལ་མཚན།

jambudhvaja

An alternative name for Jambudvīpa meaning "rose-apple banner."

g.78 Jambudvīpa

'dzam bu'i gling

འཛམ་བུའི་གླིང་།

jambudvīpa

The name of the southern continent in Buddhist cosmology, which can mean the known world of humans or more specifically the Indian subcontinent. A gigantic miraculous rose-apple tree at the source of the great Indian rivers is said to give the continent its name.

g.79 jina

rgyal ba

རྒྱལ་བ།

jina

One of the synonyms for a buddha. It literally means “victor” but is only used for founders of religious traditions.

g.80 Jinamitra

dzi na mi tra

ཇི་ན་མི་ཏྲ།

jinamitra

Jinamitra was invited to Tibet during the reign of King Trisong Detsen (r. 742–98 CE) and was involved with the translation of nearly two hundred texts, continuing into the reign of King Ralpachen (r. 815–38 CE). He was among the small group of paṇḍitas responsible for the *Mahāvyutpatti* Sanskrit–Tibetan dictionary.

g.81 jinaputra

rgyal ba’i sras

རྒྱལ་བའི་སྲས།

jinaputra

“Son of the Jina.” While it is a synonym for *bodhisattva*, *jinaputra* is used more frequently in this sūtra.

g.82 Jñānavairocanagarbha

ye shes rnam par snang ba’i snying po

ཡེ་ཤེས་རྣམ་པར་སྣང་བའི་སྙིང་པོ།

jñānavairocanagarbha

A bodhisattva mahāsattva.

g.83 Jyotirjvalanārciḥśrīgarbha

’od ’bar zhing ’phro ba’i dpal gyi snying po

འོད་འབར་ཞིང་འཕྲོ་བའི་དཔལ་གྱི་སྙིང་པོ།

jyotirjvalanārciḥśrīgarbha

A bodhisattva mahāsattva.

g.84 kalyāṇamitra

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

The Sanskrit is literally "beneficial friend," the Tibetan "friend of virtue." A title for a teacher of the spiritual path.

g.85 Kawa Paltsek

ska ba dpal brtsegs

སྐ་བ་དཔལ་བརྩེགས།

—

A famous Tibetan translator and monk of the eighth to the ninth century.

g.86 Ketumat

dpal can · dpal dang ldan pa · dpal chen

དཔལ་ཅན། · དཔལ་དང་ལྡན་པ། · དཔལ་ཆེན།

ketumat

An unidentified mountain only mentioned in this sūtra. Possibly an alternative name for one of the seven golden mountain ranges encircling Sumeru.

g.87 kinnara

mi'am ci

མིའམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:
A class of nonhuman beings that resemble humans to the degree that their very name—which means "is that human?"—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.88 kleśa

nyon mongs

ཉོན་མོངས།

kleśa

Literally “pain,” “torment,” or “affliction.” In Buddhist Hybrid Sanskrit it literally means “impurity” or “depravity.” In its technical use in Buddhism it refers to any negative quality in the mind, which causes continued existence in saṃsāra. The basic three kleśas are ignorance, attachment, and aversion.

g.89 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

The warrior or royal caste in the four-caste system of India.

g.90 Kṣitigarbha

sa’i snying po

ས་ཡི་སྙིང་པོ།

kṣitigarbha

A bodhisattva mahāsattva.

g.91 Kusumaśrīgarbha

me tog rgyas pa dpal gyi snying po

མེ་ཏོག་རྒྱས་པ་དཔལ་གྱི་སྙིང་པོ།

kusumaśrīgarbha

A bodhisattva mahāsattva.

g.92 kūṭāgāra hall

khang pa brtsegs pa

ཁང་པ་བརྩེགས་པ།

kūṭāgāra

Distinctive Indian assembly hall or temple with one ground-floor room and a high ornamental roof, either a barrel shape with apses or, more usually, a tapering roof as a tower dome or spire, containing at least one additional upper room within the structure. *Kūṭāgāra* literally means “upper chamber” and is short for *kūṭāgāraśala* (“hall with an upper chamber or chambers”). The Mahābodhi Temple in Bodhgaya is an example of a kūṭāgāra.

g.93 liberations

rnam par thar pa

རྣམ་པར་ཐར་པ།

vimokṣa

In certain contexts this is a term for a method for attaining liberation. There is a traditional list of eight: liberation through (1) seeing that which has form as form (perceiving dependent origination, etc.), (2) seeing the formless as form (perceiving emptiness, etc., as dependent origination), (3) beauty (perceiving emptiness as beautiful), (4) the formless meditation of infinite space, (5) the formless meditation of infinite consciousness, (6) the formless meditation of nothingness, (7) the formless meditation of neither perception nor nonperception, and (8) cessation.

g.94 lokapāla

'jig rten gyi mgon po

འཇིག་རྟེན་གྱི་མགོན་པོ།

lokapāla

"Guardians of the world." Also called "guardians of the directions" (*digpāla*; *phyogs skyong*), which are specifically listed to be Śakra (Indra, lord of the devas, for the east), Yama (lord of the dead, for the south), Varuṇa (lord of water for the west), Kubera (Vaiśravaṇa, lord of yakṣas, for the north), Agni (lord of fire, for the southeast), Vāyu (lord of air, for the northwest), Īśāna (Śiva, for the northeast), Nairṛta (Rākṣasa, lord of the rākṣasas, for the southwest), Brahmā (lord of the universe, for above), and Pṛthvī (or Pṛthivī, goddess of the earth, for below).

g.95 Mahārāja

rgyal po chen po

རྒྱལ་པོ་ཆེན་པོ།

mahārāja

Four deities at the base of Sumeru, each one the guardian of his direction: Vaiśravaṇa in the north, Dhṛtarāṣṭra in the east, Virūpākṣa in the west, and Virūḍhaka in the south.

g.96 Mahāraśmijālāvabhāsagarbha

'od zer gyi dra ba chen po rab tu snang ba'i snying po

འོད་ཟེར་གྱི་དྲ་བ་ཆེན་པོ་རབ་ཏུ་སྣང་བའི་སྙིང་པོ།

mahāraśmijālāvabhāsagarbha

A bodhisattva mahāsattva.

g.97 mahāsattva

sems dpa' chen po

སེམས་དཔའ་ཆེན་པོ།

mahāsattva

"Great being." An epithet for an accomplished bodhisattva.

g.98 Mahāvijaya

rnam par rgyal ba chen po

རྣམ་པར་རྒྱལ་བ་ཆེན་པོ།

mahāvijaya

A bhikṣu in an analogy given by the bodhisattva Vajragarbha.

g.99 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

One of the most frequently used names for Śiva.

g.100 mahoraga

lto 'phye chen po

ལྟོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:
Literally "great serpents," mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.101 Maitreyanātha

byams pa mgon po

བྱམས་པ་མགོན་པོ།

maitreyanātha

Important author of the third to fourth century who was a precursor of the Yogācāra tradition. Even though his name means "One Whose Lord Is Maitreya," he has been identified with the bodhisattva Maitreya himself.

g.102 Manifested

mngon sum pa

མངོན་སུམ་པ།

abhimukhī

The sixth bodhisattva bhūmi.

g.103 Mañjuśrīgarbha

many+dzu shrI gar+b+ha

མཉྫུ་ཤྲཱི་གཱརྦྷ།

mañjuśrīgarbha

A translator of canonical texts.

g.104 māra

bdud

བདུད།

māra

The deities ruled over by Māra, they are also symbolic of the defects within a person that prevent awakening. These four personifications are (1) *devaputramāra* (*lha'i bu'i bdud*), the divine māra, which is the distraction of pleasures, (2) *mṛtyumāra* (*'chi bdag gi bdud*), the māra of the Lord of Death, (3) *skandhamāra* (*phung po'i bdud*), the māra of the aggregates, i.e., the body, and (4) *kleśamāra* (*nyon mongs pa'i bdud*), the māra of the afflictive emotions.

g.105 Māra

bdud

བདུད།

māra · namuci

The name of the demon who assailed Śākyamuni prior to his awakening, a generic name for the deities in Māra's realm, and an impersonal term for the factors that keep beings in saṃsāra. Although Māra is said to be the principal deity in Paranirmitavaśavartin, the highest paradise in the desire realm, in this sūtra they are different deities.

g.106 Meruśrīgarbha

ri rab dpal gyi snying po

རིའི་རབ་དཔལ་གྱི་སྙིང་པོ།

meruśrīgarbha

A bodhisattva mahāsattva.

g.107 Mokṣacandra

grol ba'i zla ba

ཐོལ་བའི་ཟླ་བ།

mokṣacandra

Another name, given in verse, of Vimukticandra, the interlocutor in *The Ten Bhūmis*.

g.108 muni

thub pa

ཐུབ་པ།

muni

An ancient title given to ascetics, monks, hermits, and saints, namely, those who have attained the realization of a truth through their own contemplation and not by divine revelation. Here also used as a specific epithet of the buddhas.

g.109 nāga

klu

ཀླུ།

nāga · bhujaga

Definition from the 84000 Glossary of Terms:
A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.110 Nakṣatrarājaprabhāvabhāsagarbha

skar ma'i rgyal po 'od rab tu snang ba'i snying po

སྐར་མའི་རྒྱལ་པོ་འོད་རབ་ཏུ་སྣང་བའི་སྙིང་པོ།

nakṣatrarājaprabhāvabhāsagarbha

A bodhisattva mahāsattva.

g.111 name-and-form

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa

A name for the embryonic phase of an individual's existence where there is form but the rest of the skandhas, or aggregates, which are mental, are undeveloped and have only a nominal presence.

g.112 Nārāyaṇaśrīgarbha

mthu chen dpal gyi snying po

མཐུ་ཆེན་དཔལ་གྱི་སྙིང་པོ།

nārāyaṇaśrīgarbha

A bodhisattva mahāsattva.

g.113 Nimindhara

sa 'dzin

ས་འཛིན།

nimindhara

The seventh of the golden mountain ranges encircling Mount Sumeru in the center of the world.

g.114 Nirmāṇarati

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

The second highest paradise in the desire realm, the name means "delight in emanations."

g.115 nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

In Sanskrit means that the causes for saṃsāra are "extinguished"; in Tibetan it means that suffering has been transcended.

g.116 noble path

'phags pa'i lam

འཕགས་པའི་ལམ།

āryamārga

Right view, examination, speech, action, livelihood, effort, mindfulness, and samādhi. These eight are included in the thirty-seven factors for enlightenment.

g.117 noble superior path

′phags pa bla na med pa′i lam

འཕགས་པ་བླ་ན་མེད་པའི་ལམ།

—

See “noble path.”

g.118 noble truth

′phags pa′i bden pa

འཕགས་པའི་བདེན་པ།

āryasatya

See “four truths.”

g.119 non-returner

phyir mi ′ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

The third of the four stages that culminate in becoming an arhat. At this stage, a being will not be reborn in the desire realm but in the Śuddhāvāsa paradises, where they will remain until liberation.

g.120 once-returner

lan cig phyir ′ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

Second of the four stages that culminate in becoming an arhat. At this stage, a being will only be reborn once again in the realm of desire.

g.121 outflow

′byung zhing ′jug

འབྱུང་ཞིང་འཇུག

sāśrava · sāsrava

A term for the mind’s propensity to be diffused outward and to engage in saṃsāric phenomena.

g.122 Padmagarbha

pad mo′i snying po

པད་མོའི་སྙིང་པོ།

padmagarbha

A bodhisattva mahāsattva.

g.123 Padmaśrīgarbha

pad mo dpal gyi snying po

པད་མོ་དཔལ་གྱི་སྙིང་པོ།

padmaśrīgarbha

A bodhisattva mahāsattva.

g.124 Pāramitāyāna

pha rol tu phyin pa'i theg pa

ཕ་རོལ་ཏུ་ཕྱིན་པའི་ཐེག་པ།

pāramitāyāna

The way of the perfections. Synonymous with Bodhisattvayāna.

g.125 Paranirmitavaśavartin

gzhan 'phrul · gzhan 'phrul dbang byed

གཞན་འཕྲུལ། · གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

The principal deity in the paradise of the same name, which is the highest in the desire realm. Also called Vaśavartin.

g.126 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

The highest paradise in the desire realm, named "power over the emanations of others" because its inhabitants have that power.

g.127 Perfect Joy

rab tu dga' ba

རབ་ཏུ་དགའ་བ།

pramuditā

The first bodhisattva bhūmi.

g.128 Perfect Understanding

legs pa'i blo gros

ལེགས་པའི་བློ་གྲོས།

sādhumatī

The ninth bodhisattva bhūmi.

g.129 perfections

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

The trainings of the bodhisattva path. The Perfection of Wisdom sūtras, which were composed earlier than *The Ten Bhūmis*, teach just six perfections: generosity, correct conduct, patience, diligence, meditation, and wisdom. *The Ten Bhūmis*, however, in accord with *A Multitude of Buddhas*' emphasis on groups of ten, and in correlation with the ten bhūmis, contains the first appearance in Mahāyāna texts of the ten perfections, adding the four perfections of skillful method, prayer, strength, and knowledge.

g.130 powers

dbang po

དབང་པོ།

indriya

See "five powers."

g.131 Prajñāvarman

pradz+nyA barma

ཤཱཀྱ་བརྨ།

prajñāvarman

An Indian Bengali paṇḍita resident in Tibet during the late eighth and early ninth centuries. Arriving in Tibet on an invitation from the Tibetan king, he assisted in the translation of numerous canonical scriptures. He is also the author of a few philosophical commentaries contained in the Tibetan Tengyur (*bstan 'gyur*) collection.

g.132 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha · pratyayajina · pratyaya

"Solitary buddha." Someone who has attained liberation entirely through their own contemplation, hence their alternate epithet, *pratyayajina*, which means "one who has become a jina, or buddha, through dependence [on external factors that were contemplated]." This is the result of progress in previous lives, but unlike a buddha, they do not have the necessary accumulation of merit or the motivation to teach others.

g.133 Pratyekabuddhayāna

rang sangs rgyas kyi theg pa

རང་སངས་རྒྱས་ཀྱི་ཐེག་པ།

pratyekabuddhayāna · pratyāyana

The way of the pratyekabuddha, particularly characterized by contemplation on the twelve phases of dependent origination.

g.134 preceptor

mkhan po

མཁན་པོ།

upādhyāya

In India, a person's particular preceptor within the monastic tradition, guiding that person for the taking of full vows and the maintenance of conduct and practice. The Tibetan translation *mkhan po* has also come to mean "a learned scholar," the equivalent of a *paṇḍita*, but that is not the intended meaning in Indic Buddhist literature.

g.135 preta

yi dags

ཡི་དགས།

preta

Literally "the departed" and analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. They live in the realm of Yama, the Lord of Death. In Buddhism they are said to suffer intensely, particularly from hunger and thirst.

g.136 primary and secondary signs

mtshan dang dpe byad bzang po

མཚན་དང་དཔེ་བྱད་བཟང་པོ།

lakṣaṇānuvyañjana

The thirty-two primary and eighty secondary physical characteristics of a "great being," a *mahāpuruṣa*, which every buddha has.

g.137 Puṇyaśrīgarbha

bsod nams dpal gyi snying po

བསོད་ནམས་དཔལ་གྱི་སྙིང་པོ།

puṇyaśrīgarbha

A bodhisattva mahāsattva.

g.138 Puṣpaśrīgarbha

me tog dpal gyi snying po

མེ་ཏོག་དཔལ་གྱི་སྙིང་པོ།

puṣpaśrīgarbha

A bodhisattva mahāsattva.

g.139 quintillion

bye ba khrag khrig brgya stong phrag

བྱེ་བ་ཁྲག་ཁྲིག་བརྒྱ་སྟོང་ཕྲག

koṭinayutaśatasahasra

Quintillion (a million million million) is here derived from the classical meaning of *nayuta* as "a million." The Tibetan gives *nayuta* a value of a hundred thousand million, so that the entire number would mean a hundred thousand quintillion.

g.140 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:
A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.141 Ralpachen

ral pa can

རལ་པ་ཅན།

—

The Tibetan king who reigned from 815–38 CE.

g.142 Ratnagarbha

rin po che'i snying po

རིན་པོ་ཆེའི་སྙིང་པོ།

ratnagarbha

A bodhisattva mahāsattva.

g.143 realm of desire

'dod pa'i khams

འདོད་པའི་ཁམས།

kāmadhātu

This realm is composed of the six classes of existence: hell beings, pretas, animals, humans, asuras, and devas. These are all existences where a being is reborn through karma. In the two higher realms beings are reborn there through the power of their meditation.

g.144 realm of phenomena

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

Defined in the commentary as the ultimate nature of phenomena, or as the supreme amongst phenomena. Also defined as the essence of the Dharma. *Dhātu* can be used to mean an essential element or a realm, and so *dharmadhātu* is also used to mean "the realm of phenomena," meaning all phenomena. Also translated here as "essence of phenomena."

g.145 retention

gzungs

གཟུངས།

dhāraṇī

Dhāraṇī is translated as "retention" when it means the power of mental retention. The Sanskrit is given when it refers to a formula to be recited that is said to contain the essence of a teaching.

g.146 Ṛṣigiri

drang srong ri

དྲང་སྲོང་རི།

ṛṣigiri

The name of this unidentified legendary mountain may be inspired by Ṛṣigiri Mountain near Rājgir.

g.147 Ruciraśrīgarbha

dpal yid du 'ong ba'i snying po

དཔལ་ཡིད་དུ་འོང་བའི་སྙིང་པོ།

ruciraśrīgarbha

A bodhisattva mahāsattva.

g.148 rūpakāya

gzugs kyi sku

གཟུགས་ཀྱི་སྐུ།

rūpakāya

"Form body." The visible form of a buddha that is perceived by other beings.

g.149 Sāgaravyūhagarbha

rgya mtsho'i rgyan gyi snying po

རྒྱ་མཚོའི་རྒྱན་གྱི་སྙིང་པོ།

sāgaravyūhagarbha

A bodhisattva mahāsattva.

g.150 Sahā

mi mjed

མི་མཇེད།

sahā

This present universe of ours, usually referring to the whole trichiliocosm, but at times only to our own world with four continents around Mount Sumeru. *Sahā* means "endurance," as beings there have to endure suffering.

g.151 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Also known as Indra, he is the deity who is called “lord of the devas” and dwells on the summit of Mount Sumeru, wielding the vajra. The Tibetan translation is based on the etymology that *śakra* is an abbreviation of *śata-kratu* (“one who has performed a hundred sacrifices”). The highest Vedic sacrifice was the horse sacrifice, and there is a tradition that he became the lord of the gods through performing them. In this sūtra there are numerous Śakras in various worlds.

g.152 Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

śākyamuni

The name of the buddha of our era, the fourth buddha of the Bhadraka eon.

g.153 samādhi

ting nge ’dzin

ཏིང་ངེ་འཛིན།

samādhi

One of the synonyms for the meditative state, meaning a completely focused state.

g.154 samāpatti

snyoms par ’jug pa · snyom par ’jug pa

སྙོམས་པར་འཇུག་པ། · སྙོམ་པར་འཇུག་པ།

samāpatti

One of the synonyms for the meditative state. The Tibetan translation interpreted it as *sama-āpatti*, which brings in the idea of being “equal” or “level,” whereas it may very well be, like “samādhi,” *sam-āpatti*, with the similar meaning of concentration, but also of completion.

g.155 saṃsāra

’khor ba

འཁོར་བ།

saṃsāra

The Sanskrit means “continuation,” and the Tibetan means “cycle,” both referring to an unending series of unenlightened existences.

g.156 Saṃtuṣita

rab dga’ ldan

རབ་དགའ་ལྡན།

saṃtuṣita

The principal deity in the paradise of Tuṣita.

g.157 samyaksambuddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha

A perfect buddha: a buddha who teaches the Dharma and brings it into a world, as opposed to a pratyekabuddha, who does not teach the Dharma or bring it into a world.

g.158 Samyé

bsam yas

བསམ་ཡས།

—

The first monastery established in Tibet, built between 775 and 779 CE. It was the location of the decades-long program of translating Buddhist texts.

g.159 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

The community of followers of the Buddha's teachings, particularly the monastics.

g.160 Sarvābhijñāmatirāja

mngon par shes pa'i blo gros thams cad kyi rgyal po

མངོན་པར་ཤེས་པའི་བློ་གྲོས་ཐམས་ཅད་ཀྱི་རྒྱལ་པོ།

sarvābhijñāmatirāja

"The King of All Clairvoyant Knowledge." A buddha seen by the assembly of bodhisattvas when they are inside bodhisattva Vajragarbha's body. He does not appear anywhere else in the Kangyur .

g.161 Sarvaguṇaviśuddhigarbha

yon tan thams cad rnam par dag pa'i snying po

ཡོན་ཏན་ཐམས་ཅད་རྣམ་པར་དག་པའི་སྙིང་པོ།

sarvaguṇaviśuddhigarbha

A bodhisattva mahāsattva.

g.162 Sarvalakṣaṇapratimaṇḍitaviśuddhiśrīgarbha

mtshan thams cad kyis brgyan pas rnam par dag pa'i dpal gyi snying po

མཚན་ཐམས་ཅད་ཀྱིས་བརྒྱན་པས་རྣམ་པར་དག་པའི་དཔལ་གྱི་སྙིང་པོ།

sarvalakṣaṇapratimaṇḍitaviśuddhiśrīgarbha

A bodhisattva mahāsattva.

g.163 Sarvavyūhālaṃkārapratibhāsasaṃdarśanagarbha

rgyan rnam par bkod pa thams cad rab tu snang bar ston pa'i snying po

རྒྱན་རྣམ་པར་བཀོད་པ་ཐམས་ཅད་རབ་ཏུ་སྣང་བར་སྟོན་པའི་སྙིང་པོ།

sarvavyūhālaṃkārapratibhāsasaṃdarśanagarbha

A bodhisattva mahāsattva.

g.164 Śaśivimalagarbha

zla ba dri ma med pa'i snying po

ཟླ་བ་དྲི་མ་མེད་པའི་སྙིང་པོ།

śaśivimalagarbha

A bodhisattva mahāsattva.

g.165 sensory bases

skye mched

སྐྱེ་མཆེད།

āyatana

The six bases of sensory perception are the six sensory faculties: the eyes, nose, ear, tongue, body, and mind, which form in the womb but as yet have no contact with the external six bases of sensory perception: form, smell, sound, taste, touch, and phenomena. In another context in this sūtra, *āyatana* refers to the four formless meditations (see "liberations").

g.166 sensory elements

khams

ཁམས།

dhātu

The six sensory objects, six sensory faculties, and six consciousnesses.

g.167 seven precious possessions

rin po che bdun

རིན་པོ་ཆེ་བདུན།

saptaratna

The seven possessions of a cakravartin king: the precious wheel, jewel, queen, minister, elephant, horse, and general.

g.168 Shining

'od byed pa

འོད་བྱེད་པ།

prabhākarī

The third bodhisattva bhūmi

g.169 skandha

phung po

ཕུང་པོ།

skandha

Literally "heaps" or "aggregates." These are the five aggregates of forms, sensations, identifications, formations, and consciousnesses.

g.170 son of the sugatas

bde bar gshegs pa'i sras

བདེ་བར་གཤེགས་པའི་སྲས།

sugataputra

See "sugataputra."

g.171 śramaṇa

dge sbyong

དགེ་སྦྱོང་།

śramaṇa

Specifically non-Vedic ascetics; śramaṇa ascetics are typically contrasted with brahmin householders.

g.172 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

A follower of those teachings of the Buddha that focus on the monastic lifestyle and liberating oneself from suffering, in contrast to followers of the bodhisattva vehicle who seek buddhahood for the sake of all beings.

g.173 Śrāvakayāna

nyan thos kyi theg pa

ཉན་ཐོས་ཀྱི་ཐེག་པ།

śrāvakayāna

The vehicle comprising the teaching of the śrāvakas.

g.174 Śrīgarbha

dpal gyi snying po

དཔལ་གྱི་སྙིང་པོ།

śrīgarbha

A bodhisattva mahāsattva.

g.175 Stainless

dri ma dang bral ba

དྲི་མ་དང་བྲལ་བ།

vimalā

The second bodhisattva bhūmi.

g.176 stream entrant

rgyun du zhugs pa

རྒྱུན་དུ་ཞུགས་པ།

srotāpatti

The first of the four levels of attainment on the śrāvaka path. The one who attains it continuously approaches liberation from then onward.

g.177 strengths

stobs

སྟོབས།

bala

The five strengths, which are included among to thirty-seven factors for enlightenment, are faith, diligence, mindfulness, samādhi, and wisdom. Also, there are the ten "strengths" of a Buddha: knowledge of (1) what is possible and impossible, (2) the ripening of karma, (3) the variety of aspirations, (4) the variety of different natures, (5) the levels of capabilities,

(6) the various kinds of good and bad paths, (7) the different states of meditation, (8) past lives, (9) death and rebirth, and (10) the cessation of the impure.

g.178 Śucigarbha

gtsang ba'i snying po

གཙང་བའི་སྙིང་པོ།

śucigarbha

A bodhisattva mahāsattva.

g.179 Śuddhāvāsa

gtsang ma · gtsang gnas · gtsang ma'i gnas

གཙང་མ། · གཙང་གནས། · གཙང་མའི་གནས།

śuddhāvāsa

These are composed of the five highest paradises in the form realm: Akaniṣṭha, Sudarśana, Sudṛśa, Atapa, and Avṛha.

g.180 śūdra

dmangs rigs

དམངས་རིགས།

śūdra

The laborer caste in the fourfold division of the society.

g.181 sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

"One who fares well" or "one who is free from care." Sometimes interpreted as "one gone to bliss." The *su* or *bde bar* is adverbial, and *gata*, a past passive participle, denotes a state of being rather than literal motion and refers to a present state rather than a past one.

g.182 sugataputra

bde gshegs sras po

བདེ་གཤེགས་སྲས་པོ།

sugataputra

"Son of the sugatas." A synonym for *bodhisattva*.

g.183 Sumeru

ri rab

རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:
According to ancient Buddhist cosmology, Meru is the great mountain forming the axis of the universe. At its summit lies Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four great island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; in the east, Pūrvavideha. Above it are the abodes of the gods of the realm of desire. Often also referred to as Mount Sumeru.

g.184 Sunirmita

rab 'phrul · rab 'phrul dga'

རབ་འཕྲུལ། · རབ་འཕྲུལ་དགའ།

sunirmita

The principal deity in the Nirmāṇarati paradise, the second highest paradise in the desire realm.

g.185 Surendrabodhi

su ren dra bo d+hi

སུ་རེན་དྲ་བོ་དྷི།

surendrabodhi

Surendrabodhi came to Tibet during reign of King Ralpachen (r. 815–38 CE). He is listed as the translator of forty-three texts and was one of the small group of paṇḍitas responsible for the *Mahāvyutpatti* Sanskrit–Tibetan dictionary.

g.186 Sūryagarbha

nyi ma'i snying po

ཉི་མའི་སྙིང་པོ།

sūryagarbha

A bodhisattva mahāsattva.

g.187 sūtra

mdo

མདོ།

sūtra

Literally “thread,” and generally used for pithy statements, rules, and aphorisms, on which are strung a commentary. Within Buddhism it refers generally to the Buddha’s nontantric teachings. In terms of the subdivisions into twelve aspects of the Dharma, it means the teachings given in prose.

g.188 Suvarṇabhadravimalavasucitratejolalitagarbha

gser bzang zhing dri ma med pa’i dbyig gis spras pa’i gzi brjid mdzes pa’i snying po

གསེར་བཟང་ཞིང་དྲི་མ་མེད་པའི་དབྱིག་གིས་སྤྲས་པའི་གཟི་བརྗིད་མཛེས་པའི་སྙིང་པོ།

suvarṇabhadravimalavasucitratejolalitagarbha

A bodhisattva mahāsattva.

g.189 Suyāma

mtshe ma · rab ’tshe ma

མཚེ་མ། · རབ་འཚེ་མ།

suyāma

The principal deity in the Yāma paradise, the third of the six paradises in the desire realm.

g.190 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

One of the titles of a buddha. *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. As the Buddha’s state is indescribable, he is said to have “become thus.”

g.191 Tathāgataśrīgarbha

de bzhin gshegs pa’i snying po

དེ་བཞིན་གཤེགས་པའི་སྙིང་པོ།

tathāgataśrīgarbha

A bodhisattva mahāsattva.

g.192 ten bad actions

mi dge ba’i bcu’i lam

མི་དགེ་བའི་བཅུའི་ལས།

daśākuśalakarma

Killing, taking what is not given, practicing sexual misconduct, lying, divisive speech, harsh speech, idle talk, covetousness, malice, and false view.

g.193 ten good actions

dge ba bcu'i las

དགེ་བ་བཅུའི་ལས།

daśakuśalakarma

Not engaging in the ten bad actions: killing, taking what is not given, practicing sexual misconduct, lying, divisive speech, harsh speech, idle talk, covetousness, malice, and false view.

g.194 Tengyur

bstan 'gyur

བསྟན་འགྱུར།

—

g.195 Three Jewels

dkon mchog gsum

དཀོན་མཆོག་གསུམ།

triratna

The Buddha, Dharma, and Saṅgha.

g.196 three sufferings

sdug bsngal gsum

སྡུག་བསྔལ་གསུམ།

triduḥkha

The suffering experienced as actual pain, the suffering of change, and potential suffering.

g.197 three times

dus gsum

དུས་གསུམ།

tryadhva

The past, present, and future.

g.198 three vows

sdom pa gsum

སྡོམ་པ་གསུམ།

trisaṃvara

Though the precise reference is unclear from the context, in an Indian Mahāyāna sūtra such as *The Ten Bhūmis*, the term *trisaṃvara* does not refer to the triad of *prātimokṣa* vows, bodhisattva commitments, and tantric pledges, but rather may refer to a set known from the *Bodhisattvabhūmi*: *prātimokṣa* discipline, engaging in virtuous acts, and providing assistance and care to all beings.

g.199 tīrthika

mu stegs

མུ་སྟེགས།

tīrthika

A member of a religion, sect, or philosophical tradition that was a rival of or antagonistic to the Buddhist community in India.

g.200 Trāyastriṃśa

sum cu rtsa gsum pa

སུམ་ཅུ་རྩ་གསུམ་པ།

trāyastriṃśa

The paradise on the summit of Sumeru.

g.201 trillion

bye ba brgya stong

བྱེ་བ་བརྒྱ་སྟོང་།

koṭiśatasahasra

Literally “a hundred thousand ten-millions,” which adds up to a million million, which is a trillion.

g.202 Trisong Detsen

khri srong lde btsan

ཁྲི་སྲོང་ལྡེ་བཙན།

—

King of Tibet (r. 742–98 CE) under whose auspices the first Buddhist monastery was established and a decades-long program of the translation of Buddhist texts commenced.

g.203 Tuṣita

dga' ldan

དགའ་ལྡན།

tuṣita

The fourth (counting from the lowest) of the six paradises in the desire realm.

g.204 unelaborateness

spros pa med pa

སྤྲོས་པ་མེད་པ།

niṣprapañca

A term used and translated variously in Indian and Buddhist literature. Closely related to being free of conceptualization, it refers here to the simple nature of phenomena, their emptiness without the conceptualization of the mind that is imposed upon them.

g.205 Unwavering

mi g.yo ba

མི་གཡོ་བ།

acalā

The eighth bodhisattva bhūmi.

g.206 ūrṇā hair

mdzod spu

མདོད་སྤུ།

ūrṇā

A single coil of white hair located between the eyebrows of a buddha, it is one of the thirty-two primary signs of a buddha.

g.207 Utpalaśrīgarbha

—

—

utpalaśrīgarbha

A bodhisattva mahāsattva.

g.208 Vaipulya

rnam par 'dal ba

རྣམ་པར་འདལ་བ།

vaipulya · vaidalya

The name of this unidentified legendary mountain may be inspired by Vipula Mountain by Rājgir.

g.209 Vairocana

rnam par snang mdzad

རྣམ་པར་སྣང་མཛད།

vairocana

"The Illuminator" is in this sūtra an epithet for the Buddha Śākyamuni, who appears in millions of places simultaneously. This is also the name of the principal buddha in the Caryā and Yoga tantras.

g.210 vaiśya

rje'u rigs

རྗེའུ་རིགས།

vaiśya

The merchant caste in the fourfold division of the society.

g.211 vajra

rdo rje

རྡོ་རྗེ།

vajra

The word *vajra* refers to the "thunderbolt," the indestructible and irresistible weapon that first appears in Indian literature in the hand of the Vedic deity Indra. According to context it may also mean "diamond."

g.212 Vajradhvaja

rdo rje'i rgyal mtshan

རྡོ་རྗེའི་རྒྱལ་མཚན།

vajradhvaja

The name of countless buddhas, each in a realm named Vajraśrī, from which countless bodhisattvas come at the conclusion of the sūtra.

g.213 Vajragarbha

rdo rje'i snying po

རྡོ་རྗེའི་སྙིང་པོ།

vajragarbha

The bodhisattva who gives all the teachings of *The Ten Bhūmis* while in the Paranirmitavaśavartin paradise in the presence of a silent emanation of the Buddha Śākyamuni who has just attained buddhahood in Jambudvīpa. A bodhisattva of that name appears in passing in a few other sūtras and is the name of the principal interlocutor for the *Hevajra Tantra*, and the commentary to that tantra is also attributed to him.

g.214 Vajrapadmottara

rdo rje pad mo'i bla

རྡོ་རྗེ་པད་མོའི་བླ།

vajrapadmottara

A buddha in an analogy given by the bodhisattva Vajragarbha.

g.215 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

He first appears in Buddhist literature as the yakṣa bodyguard of the Buddha, ready at times to shatter a person's head into a hundred pieces with his vajra if they speak inappropriately to the Buddha. His name means that he wields a vajra. His identity as a bodhisattva did not take place until the rise of the Mantrayāna.

g.216 Vajrārciḥśrīvatsālaṃkāragarbha

dpal gyi be 'u rdo rje 'od 'phro bas brgyan pa'i snying po

དཔལ་གྱི་བེ་ཉ་རྡོ་རྗེ་འོད་འཕྲོ་བས་བརྒྱན་པའི་སྙིང་པོ།

vajrārciḥśrīvatsālaṃkāragarbha

A bodhisattva mahāsattva.

g.217 Vajraśrī

rdo rje'i dpal

རྡོ་རྗེའི་དཔལ།

vajraśrī

The name of countless realms in the ten directions, in each of which is a buddha named Vajradhvaja.

g.218 Vaśavartin

dbang sgyur

དབང་སྒྱུར།

vaśavartin

The principal deity in the Paranirmitavaśavartin paradise, the highest paradise in the desire realm. The deity himself is also called Paranirmitavaśa-vartin.

g.219 Vasubandhu

dbyig gnyen

དབྱིག་གཉེན།

vasubandhu

Definition from the 84000 Glossary of Terms:
A great fourth-century scholar and author, half-brother and pupil of Asaṅga and an important author of the Yogācāra tradition.

g.220 vetāla

ro langs

རོ་ལངས།

vetāla

A class of powerful beings that typically haunt charnel grounds and are most often depicted entering into and animating corpses. Hence, the Tibetan translation means "risen corpse."

g.221 Vicitrapratibhāṇālaṃkāragarbha

spobs pa sna tshogs rgyan gyi snying po

སྤོབས་པ་སྣ་ཚོགས་རྒྱན་གྱི་སྙིང་པོ།

vicitrapratibhāṇālaṃkāragarbha

A bodhisattva mahāsattva.

g.222 Vimalagarbha

dri ma dang bral ba'i snying po

དྲི་མ་དང་བྲལ་བའི་སྙིང་པོ།

vimalagarbha

A bodhisattva mahāsattva.

g.223 Vimalaprabhāsaśrītejorājagarbha

'od dri ma med pa'i dpal gyi gzi brjid bzang po'i snying po

འོད་དྲི་མ་མེད་པའི་དཔལ་གྱི་གཟི་བརྗིད་བཟང་པོའི་སྙིང་པོ།

vimalaprabhāsaśrītejorājagarbha

A bodhisattva mahāsattva.

g.224 Vimukticandra

rnam par grol ba'i zla ba

རྣམ་པར་གྲོལ་བའི་ཟླ་བ།

vimukticandra

The interlocutor for Vajragarbha in *The Ten Bhumis*. He appears in passing in a few other sūtras, but not in any tantras. On two occasions in verse he is referred to as Mokṣacandra.

g.225 white coral

mu sa ra gal pa

སྨུ་ས་ར་གལ་པ།

musalagalva · musaragalva · musāragalva · musāgalva

In other translations, this is translated into Tibetan as *spug*. White coral is fossilized coral that has undergone transformation under millions of years of underwater pressure. Tibetan tradition describes it being formed from ice over a long period of time. It can also refer to tridacna (*Tridacnidae*) shell, which is also presently referred to by the name *musaragalva*. Attempts to identify *musalagalva* have included sapphire, cat's eye, red coral, conch, and amber. It appears in one version of the list of seven jewels or treasures.

g.226 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:
A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.227 Yama

gshin rje

གཤིན་རྗེ།

yama

The lord of death, he judges the dead and rules over the underworld inhabited by the pretas.

g.228 Yāma

mtshe ma

མཚེ་མ།

yāma

The third (counting from the lowest) of the six paradises in the desire realm.

g.229 Yama's realm

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

The land of the dead ruled over by Yama, the Lord of Death. In Buddhism "the departed," the pretas, are generally suffering hunger and thirst, as in traditional brahmanism is the fate of those without descendants to make ancestral offerings.

g.230 yāna

theg pa

ཐེག་པ།

yāna

Literally "vehicle" or "way of going," the three yānas referred to here are the Śrāvakayāna, Pratyekabuddhayāna, and Bodhisattvayāna.

g.231 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:
Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era,

only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.232 Yugandhara

gnya' shing 'dzin

གཉའ་ཤིང་འཛིན།

yugaṃdhara

The innermost of the seven golden mountain ranges that encircle Sumeru, in the center of the disk of the world. It is presented differently in other systems; for example, it is sometimes the fourth of these mountains.